

# Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau

Vol. XXVII.

December, 1934

3

No. 9

Published monthly by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, Mo.

## Legal Administration of a Primitive People: The Ifugaw

From time immemorial the Ifugaw<sup>1)</sup> have been governed by a complex of laws all their own. Although a regular government was established more than twenty-five years ago, those vested with authority do not really rule the people according to the Constitution and Laws of the Philippine Islands. They permit the natives to pursue their own ways, provided they pay their taxes, allow their children to attend the schools, live in peace with their neighbors or hereditary enemies, and submit to legal decisions in the comparatively few cases of dispute brought before the civil authority. The influence of the established government has not yet penetrated beyond this stage, though there may be a few other cases of record concerning matters of secondary importance.

All the laws governing the Ifugaw as a social group and securing their continuity are based on tradition. The expression "hiyahtey chi-inalin chi apumi", "this is what our ancestors told us" (a phrase I have heard hundreds of times) emphasizes very well the capital importance of tradition in the Ifugaw society. It is entirely true that tradition rules these aborigines to the extent that "law" and "custom" are synonymous terms. Tradition is the *ratio sufficiens* of all they do or avoid in religious as well as civil matters (in which, however, religion always plays its part). In religious matters tradition is a sort of *regula proxima* for the sacrifices and rites and their beliefs;<sup>2)</sup> in civil matters it is the sole reason governing all commissions or omissions.

This high regard for tradition is common to all Ifugaw. Hence the laws handed down from remotest times are considered sacred; they are

<sup>1)</sup> The Ifugaw are a primitive people of the Mountain Province of Northern Luzon in the Philippine Islands. When I wrote this and the succeeding articles of this series, I had in mind only the Ifugaw of Mayawyaw, those living in the northeastern section of the Ifugaw sub-province. Therefore my observations are, strictly speaking, applicable only to the Ifugaw of Mayawyaw, although for the most part the statements apply equally to the Ifugaw in general.

<sup>2)</sup> The tribal religion of the Ifugaw is based upon revelation, interpreted according to their beliefs, and for this reason revelations are the *regula remota* of their sacrifices and rites and of their beliefs.

the sacred customs, the deposit of their ancestors, a deposit regarded as perfect and complete as far as their own society is concerned. New laws cannot be made effective, existing laws cannot be repealed, changed or curtailed, for that would imply an admission that the sacred heritage received from the ancestors was imperfect and incomplete.

It is precisely for the reason that the Ifugaw collectively think this way there is no real need of the machinery of public authority in the strict sense of the word. The uselessness of a body or person invested with legislative powers is evident. It may also be readily demonstrated that civil officials are not needed to exercise the judiciary and executive powers or to enforce the laws. Public opinion (we would rather call it public conviction), that something must or must not be done or omitted because the ancestors did or omitted the same actions, because it is or is not "what the ancestors told", is so strong, that any one who would consistently act contrary to its dictates would meet with universal reproach and consequently make life unbearable for himself within his own society. I say 'consequently', for the Ifugaw who will disregard what others say about him, the Ifugaw who is not constantly prepared to say and repeat "bumainak", "I am ashamed" (I would be ashamed if I did this or that, if I omitted this or that), is yet to be born. All of this results in public opinion pronouncing the judicial verdicts, executing the sentences and enforcing the laws. In other words, tradition has invested the whole of Ifugaw society with judiciary and executive powers.

As a matter of fact, there is no civil official vested with authority among the Ifugaw. Except for the rice chief, whose only authoritative act is designation of the obligatory day of rest after the harvest, there is no person or body who can make laws, sit in judgment, or execute sentences.

There are, however, a number of persons who exercise far reaching authority based on prestige; these are the wealthy men and the go-betweens.<sup>3)</sup> The influence of the former is founded on their wealth. The same condition

<sup>3)</sup> I have made no reference here to the old people; in the Ifugaw society as well as in all others they enjoy a marked prestige by reason of age and experience.



obtains among the Ifugaw as among the other people of the Philippines: the wealthy are able to impose their will upon the others; they are in a position to command and the others seem to be unable to refuse obedience; they can easily induce others to work for them; in parlers of all kinds their opinion is often decisive; they could even persecute the poor and as a matter of fact they often do in matters concerning the collection of debts, interest and the like, or in imposing undue work (at least in part) as supplementary payment for favors they have granted or credit they have conceded. So among the Ifugaw a rich man will easily succeed in compelling a part of the community to repair an irrigation ditch which he needs for his rice fields, whereas ordinary men could hardly obtain such help and therefore would not even endeavor to do so; if they were particularly stubborn they might, as a last resort, request a wealthy man to cause the work to be done for them; moreover, a wealthy man will meet with no resistance if he orders his poorer neighbors to run errands or perform other services for him when he prepares a feast, harvests his crop, or engages in some unusual work or project, whereas the plain people can, under ordinary circumstances, count only upon the help of their relatives or of young people.

However, this prestige of wealthy men, based exclusively upon wealth, is rather unstable just as wealth is unstable among the Ifugaw; it has no effect and can be considered as non-existent as soon as the sacred customs or laws are involved, unless the rich man has in addition obtained prestige in some other manner, e.g. by having become a go-between or having acquired a knowledge of the customs surpassing the average knowledge of the others.

The go-betweens are the personages of real prestige in the Ifugaw society as far as matters pertaining to the sacred customs are concerned. Their prestige is founded upon knowledge of the customs. Any one desiring to become a go-between must find another already experienced go-between, willing to give him the necessary instructions. It is not always easy to find such a man willing to teach because many avoid initiating others than their own relatives even if the aspirant is able to pay the customary remuneration to the instructor. Such instructions are always imparted in the presence of two witnesses: one, a member of the same profession, selected by the instructor, and one selected by the aspirant. The former shall then testify that the instruction granted was in accordance with the customs, the latter that the aspirant has received the instructions.

As soon as the instruction is completed the new go-between may be commissioned. In the beginning his authority, based on prestige, does not go beyond the limits of the particular cases

he arranges or settles; he might even fail to gain social prestige if his own social status is rather insignificant, i.e., if he is poor and not a priest (most go-betweens are also priests), because then he will seldom be called upon and consequently remain unable to prove his knowledge in an impressive manner. If the new go-between is wealthy, or at least well-to-do, and if he is at the same time a priest, it is highly probable that his services will be required frequently; then his prestige will increase with the years and he may become a famous go-between. After what we have said about the importance of wealth in the Ifugaw society, it is evident that a rich man has better prospects of becoming an influential go-between than a poor man. With regard to the priesthood it should be understood that priests are ordinarily well versed in the genealogy of their constituents because they must invoke the ghosts of the ancestors at every sacrifice they perform, and this knowledge of the ascendants of their tribesmen is of essential importance in many contracts. For this reason it may safely be maintained that go-betweenship and priesthood are correlated in such a way that a famous priest is almost certainly also a famous go-between.

Whatever the prestige of a go-between, he is never a legislator, but merely an interpreter of the laws and a jurist. Likewise he is never a judge or executor in disputes but only the party who proposes the solution of difficulties in accordance with the customs, and the regulator of secondary matters if a dispute cannot be settled without trial.

The question is bound to arise, whether the public always supports the go-between in his verdicts or arrangements. The answer is emphatically in the affirmative, because, on the one hand, the public is also informed concerning the customs to a certain degree, even though all their particulars are not known to them, so that they would be well aware if something not in accordance with the customs were introduced surreptitiously by the go-between or if he omitted something he ought not to omit; moreover, there are among the public other go-betweens who would surely object to false or misleading verdicts. On the other hand, the go-between himself is also an Ifugaw and is ever ready with the word "bumainak", "I am ashamed", and therefore he lives in great fear of being designated a deceiver, a dishonest man. One can safely state it is extremely seldom that a go-between is dishonest.

It may then be concluded that the Ifugaw society is governed, as it has been from time immemorial, by laws based upon tradition, interpreted by the go-betweens and maintained by public opinion.

FRANCIS LAMBRECHT, C.I.C.M.

Banaue, Phil. Islds.



## The True Nature of Social Economy and of the Social Economic Question

### II.

In the same pontifical document Pope Leo XIII advances the same argument with even greater force, defending private ownership in regard to the congruent use and possession of material goods, when speaking of man considered as a social being, as the head and father of the family:

"It is a most sacred law of nature that a father must provide food and all necessities for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves free from want and misery in the uncertainties of mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance."<sup>4</sup>

All these material goods, which man can obtain for his use and possession, both for himself and posterity, whether directly through occupation, or indirectly through labor, can be called congruent only if they really correspond to human desires, necessary as well as useful and pleasant.

Hence we can justly conclude: That as long as the material goods are not congruent, either for the entire human race in international society, for the different classes in national society, or for single individuals in the family, so long in general, under one or another series of causes or constituent elements of Social Economy, and in particular, under one or another formal operation (Production, Circulation, Distribution, Consumption), something, more or less, is to be desired from the various efficient causes or economic agents (Labor, Nature, Capital, Direction and Enterprise) regarding the riches or material goods to be used. In other words, as long as material welfare suitable to the condition of each of the societies named does not obtain, so long there exists a certain social-economic evil: "*Malum ex quocumque defectu.*" So by this very fact, on a greater or smaller scale, the Social Economic Question arises. The causes for this Question are to be removed or remedied in some manner, according to the norms of sane Social Economy, and always to be completed and exercised in a Christian manner.

#### B. Acquisition of Right and True Material Goods

By this second characteristic, which we have added in an especially Christian-Catholic sense, as specific to the end of Social Economy, namely "the right and true good," we intend that a

<sup>4</sup>) Rer. nov. in The Four Great Encyclicals, Paulist Pr. Ed., p. 7.

hierarchy or morality is to be observed in satisfying human desires.

For material goods that we acquire constitute only a means, in relation to the superior goods, or to the desires that are to be satisfied. These latter are intellectual, moral and religious, both in the natural and the supernatural order. These, one and all, effect the final purpose for which man was created, i. e., the greater praise of God's external glory, and man's own happiness, which is to begin here on earth and to be completed definitely in Heaven: "We have not here a lasting city; but we seek one that is to come."<sup>5</sup>)

Therefore for all causes or constituent elements of Social Economy, that norm is rightly to be observed, and that order is strictly to be followed.

Hence Social Economy is not, as many Economists, both Liberal and Socialist, pretend, a purely material and mechanical science, divorced from morality and religion; for, when treating of man composed of body and soul, we may by no means neglect in its development the entire human complex, in the full ontological hierarchy of its values, natural and supernatural.

The material economic good, thus correctly constituted in the ontological order, logically becomes true by the very fact of its existence.

For truth in the logical order is nothing else than the agreement of a thing with the idea some one has of it; in our case, the thing must agree with the idea that is in the Divine Mind.

The Divine Intellect preconceives all beings; and, under pain of deviating from that original logical truth, all beings, rational and irrational, must faithfully produce the divine exemplar-idea ontologically in their constitution, evolution and perfection; for this divine exemplar-idea is the ultimate logical and ontological reason for the existence of all things.

It is the duty of natural philosophy and of supernatural revelation to discover this logical and ontological truth; but it is the office of the subaltern sciences, (in our case, Social Economy), to bring forth this twofold truth correctly in the concrete.

Hence, the material congruent good, to be sought by Social Economy, can be said to be right and true then only, if, in its acquisition, that hierarchical order is observed, which is logically established by the Divine Intelligence, and concretely placed in human nature; and which is to be sought, and can easily be found by sound reasoning and Christian revelation.

#### C. Acquisition of Material Welfare by Man Constituted in Society

The third specific objective set as the end of Social Economy, is the acquisition of his material welfare (suitable, right and true) by man placed in Society. The entire subject, to be

<sup>5</sup>) Hebrews XIII, 14.



benefitted by Social Economy, is not man singly, nor human society as such, it is man, as he is actually created by God, i. e. man living in society.

Man, as a person, has his rights and his individual duties; as a citizen, he has his social rights and duties; and all of these duties and rights must be harmoniously arranged in promoting the congruent, right and true material welfare.

By this last determination of the final cause of Social Economy, the errors of the liberal and socialistic schools are avoided. The Liberals seek only the good of the individual, whilst the Socialists, neglecting the individual, seek only the common good.

If it be asked which good is more urgent, that of the private citizens, singly or united, or that of the civil society, we answer with the words of Pope Leo XIII: The family "must necessarily have rights... which are prior to those of the latter [the commonwealth], and which rest more immediately on nature. If the citizens of a State—that is to say, the families—on entering into association and fellowship, experienced at the hands of the State hindrance instead of help, and found their rights attacked instead of being protected, such association were rather to be repudiated than sought after."<sup>6</sup>)

The Common Good may be described as that general thing in the care of society, in which all and single citizens can obtain their particular good or welfare by their own powers. Thus, from this definition of the Common Good, that is to be promoted in every society, it follows that the Individual Good of the single citizens ontologically precedes all others; but always so that it does not harm the Common Good, logically placed above the Individual Good; yet it is ever true that the Individual Good should be obtained through the Common Good. This last statement makes clear the true meaning of the adage: "The welfare of the people is the supreme law."

The truth therefore to be realized, and the perfection to be attained in pursuing the end of Social Economy, is a harmonious blending of the two elements found in man, the "individual" and the "social." Liberals exaggerate when they preach Economic Individualism, while Socialists fall short of the mark in patronizing Collectivism or Economic Communism.

The "Golden Rule" is the Christian-Catholic theory, considering man, as he exists concretely in nature; as a person, with his individual rights and duties; as a citizen, with his social rights and duties; and satisfactorily placing all these in harmony, this theory brings them to sane unity.

It is this double natural claim, individual and

social, that is to be peacefully brought into harmony in man, that forms the true foundation, on which all sociologists and economists must unravel and evolve all the questions regarding the diverse constituent elements of Social Economy; carefully avoiding the twofold extreme proposed respectively by the Liberalists and the Socialists: "Lest desiring to avoid Charybdis, they fall into Scylla."

### Conclusion

From what has thus far been defined, explained and finally applied, we see clearly the grave importance of establishing firmly the science of Social Economy; both for the sake of its further discussion, and for the solution of the diverse difficulties which necessarily occur. We should always start from the very beginning, whether it be in adequately establishing, or in apodictically refuting any system.

There is an immense amount of modern literature treating of Social Economy, but it is often so confused, and so filled with various and contradictory philosophical preconceptions, that the greater part of those studying this science in the beginning hardly know which path to follow in order to attain to a secure and serviceable understanding of this science.

For this reason we proposed, in this article:

1) to indicate briefly the Christian-Catholic conception of Economic Sociology, under its two-fold aspect of Social Economy and the Socio-economic Question;

2) to determine the single constituent scientific elements or causes that concur to constitute and solve the Question;

3) to show, at least in a general way, how the aforesaid constituent elements must harmoniously agree to obtain or reestablish the proper purpose of Social Economy.

Relying on these well known principles, the student or any one interested in social economic questions will certainly not as yet have mastered all the exact evolutions and solutions of this science; but he will undoubtedly be able to assure himself of the direction he should take and what authorities he should use.

In concluding we would like to indicate this direction and suggest these authorities, considerations we propose to elucidate at greater length at some later date.

Leaving the twofold extremes of Liberalism and Socialism, we shall seek all evolutions of Social Economy, and all solutions of the socio-economic Question, (with due regard to the correct end and aim), deriving guidance from the triple intervening and concurring authority: the Church, the State and the citizens themselves, both individually and associated.

It is the duty of the conscientious sociologist and economist to discern and choose correctly and cautiously, in theory and practice, that which is best, considering times, places and persons.

<sup>6</sup>) Rer. nov., l. c., p. 7.



Today, under the influence of Christian Democracy, the moral-religious concepts of the three social virtues Justice, Equity, and Charity are being more minutely and accurately studied than formerly, and are gradually being granted broader and deeper explanations and applications.

Since private authority is inadequate, in the present complicated economic society, the intervention of Public Authority should be set forth more clearly in theory, and extended to a larger field in both negative and positive practice.

Citizens themselves, both individuals and in groups, increasingly conscious of their part in political and economic societies, are already hastening to form associations, or professional unions, recognized not only privately but also publicly.

Coming to the end of this study, we must, once more, inculcate the importance of viewing all economic-social thoughts, facts and conditions in the light of their final cause. This, clearly understood, opens the right way and indicates the proper means to set forth the real and true science of Social Economy, and to resolve all difficulties, to which its concrete application naturally gives rise.

Wherefore we embrace fully and make our own the words of the Book of Proverbs, in which King Solomon counsels his son, regarding individual and social life: "Let thy eyes look straight on and let thy eyelids go before thy steps."<sup>7</sup>)

Therefore let us always strive to have clearly before our eyes the proper purpose of Social Economy, so that we can safely reach it.

"An end well understood is half attained."

FR. GRATIAN DE SCHEPPER, O.M.Cap.

Rome

You [the Catholics of Holland] must unite in Catholic societies and federations. In this regard, we have in mind especially social organizations, i. e. class and trade federations, because the great struggle of today is being waged chiefly in the realm of the social-economic life. Furthermore, these social organizations shall enjoy a position of dominant influence and shall be largely instrumental in promoting the growth and structure of those semi-public professional and vocational groups which, according to the Pope, will be an important means of effecting a better social order.

Catholics are, therefore, in duty bound to strengthen their Catholic organizations as much as possible, not only by increasing their membership but even more by fostering the convictions they profess and by adhering to and practising them.

Joint Pastoral of the Hierarchy  
of the Netherlands

## New Deals, Past and Present

### VIII.

Although in a less revolutionary manner than Fascism and Nazism, the New Deal, for all the haziness of its underlying principles and policies, is a serious effort to liquidate fundamental economic doctrines which, since the beginning of our nation, have governed the economic thought and action of our people. Self-interest, glorified by the School, is no longer to be permitted to control the economic actions of men. The fly in the ointment concocted by Adam Smith is now apparent to everyone. In fact, it appears to be a huge poisonous black spider! What was hailed as a new gospel just one hundred and fifty years ago, is denounced as mean and contemptible today, although the actions and aspirations of the vast majority are still patterned after the Scotch philosopher's receipt: "It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own self-interest. We address ourselves," Adam Smith continues, "not to their humanity, but to their self-love, and never talk to them of our necessities, but of their advantage." These were fundamentals insisted upon by a generation bent on removing all economic restraints in order that each individual should be at liberty to pursue his own selfish ends unfettered by laws and rules such as those considered necessary in former times to hold in leash greed and for the protection of the common good.

"Laissez-faire, laissez passer was," as Mr. Penty remarks, "the key to unlock all economic problems, the sole panacea for all human ills, the only hope of social regeneration." The enthusiasm of the men of that day for an economic belief which is now so generally reprobated, fully equalled that of the Fascists and Hitlerites of today for their cause. The disciples of Liberalism were convinced that prosperity for all would result, provided enlightened self-interest and natural liberty were granted free play. While unfettered competition is today railed at, it was believed by the School it would stimulate trade and so cheapen production until all of the people willing to exert themselves would enjoy plenty.

The doctrinaires entirely neglected to perceive what became so apparent almost immediately the system had been introduced in England and on the continent of Europe, and ultimately in our country: Unfettered competition was extraordinarily well adapted to the natural tendencies of those inclined to abuse the advantages capital or special abilities granted them. As the distinguished Dominican, Lacordaire, expressed it so succinctly: "La liberté du fort c'est l'oppression du faible." The weak were, in fact, for over a hundred years ground

<sup>7</sup>) Prov. IV., 25.



to shreds once the great profit making system, with which the State was not permitted to interfere, had been set in motion. State intervention in the economic affairs of the citizens was not tolerated, because it was assumed to infringe on natural liberty, the self-regulating principle which promised a perfect state of human society. And it must be admitted: Capitalism—as the system evolved from the economic theories of Liberalism came to be known—accomplished marvelous things, which so dazzled more than one generation to the truth that political economy had become “the rigid soulless doctrine of every man for himself and the devil take the hindmost.”<sup>1)</sup>

It is questionable, however, whether the greater and lesser fortunes of modern times could have been accumulated had the State merely granted industrialists and financiers nothing more than liberty and protection against thieves and robbers. The advantages enjoyed under the system by the economically more powerful and resourceful members of society, engaging in manufacture, commerce, trade, and finance, would have been great enough at that. But in addition to the for them so advantageous guarantee of non-interference in economic affairs on the part of the State, those possessed of economic power and political influence insisted on governments aiding their efforts to gain and accumulate wealth. “Most pioneers of thought,” Mr. Penty writes, “have to complain that their followers have been true to the letter of their advice while their spirit has been neglected; but the governing class were true to the spirit of Adam Smith’s gospel if not true to the letter.”<sup>2)</sup> While they pursued their own selfish interests with a skill and a degree of success truly remarkable, they would not forego the privileges wealth—a synonym for power—grants. In fact, “the heartless competition to which Adam Smith condemned those without privileges made those who possessed privileges cling to them more tenaciously than ever.”<sup>3)</sup>

They did even more, we believe, than merely cling to privileges; the class representing finance capital and wealth was not satisfied until the very State, destined, according to the doctrines of the School, to non-interference in economic affairs, was serving their interests. Things came to such a pass that governments may be accused, without exaggeration, of serving the acquisitive purposes of the rich rather than justice and the common good. The gross economic inequality existing in the civilized countries of the world today—including our own, so abundantly endowed by nature with riches—is in large part attributable to the influence the moneyed class exerted on govern-

ments, and the chaotic economic condition of the present is the result of a century of economic license inaugurated in the sacred name of liberty. We are now experiencing the truth of an observation, whose author, John Ruskin, a generation of proud Nebuchadnezzars derided as Victorian! It is in ‘Unto This Last’ he remarks: “Inequalities of wealth, unjustly established, have assuredly injured the nation in which they exist during their establishment; and, unjustly directed, injure it yet more during their existence.”<sup>4)</sup>

The “inequalities of wealth,” or as one would prefer to say, the accumulation of wealth in the hands of the few and the corresponding propertyless condition of the masses, are outstanding phenomena of the 19. and the first quarter of the 20. century. Wealth grew apace; but it was to a great extent confiscated by crafty individuals, who employed reprehensible methods to enrich themselves, and who, unsuspected by those whose trust was in “government by the people,” forced the State to aid their efforts. Years ago, the farseeing Dominican Albert Maria Weiss—whose vision has proven prophetic in many regards—wrote: “When a state, such as France, applies political pressure to induce its citizens to invest their money in this Russian or even that Chinese wheel of Sisyphus, from which none extract profit except the vampire of nations, the Stock Exchange, one is disinclined to accept the truth of the fact. However, it accords with general conditions. Nevertheless, some there are, good-natured enough to demand and believe it possible, in all seriousness, that states will adopt international measures against these institutions of exploitation and eroding.”<sup>5)</sup>

The far-reaching influence of financiers was so evident even fifty years ago, that Field Marshal von Moltke, strategist and scholar, concluded it was at the behest of the money power wars were fought in the world of today. “The great armed struggles of recent times,” he wrote, in the preface to a popular edition of the General Staff’s ‘History of the War of 1870-71’, “were inaugurated against the wish and intention of governments. The influence the Stock Exchange has obtained to at present is so great that it can, in its own interest, send the armed forces into the field. Mexico and Egypt were invaded by European armies for the purpose of liquidating the demands of the high finance.”<sup>6)</sup> And Moltke was in a position to know the truth regarding these matters. In addition, we have the revelations of Wilfried Scrawn Blount, a classic example of a solitary individual attacking two powerful foes—the

<sup>4)</sup> Loc. cit. chap. II: The Veins of Wealth.

<sup>5)</sup> Soziale Frage u. Soziale Ordnung. 4. ed. 1. Freib., 1904, p. 185-86.

<sup>6)</sup> Quoted by Ruhland, G. System d. polit. Oekonomie, Berlin, 1908, p. 201.

<sup>1)</sup> Penty, A Guildsman’s Interpretation of History, London, 1919, p. 235. <sup>2)</sup> Ibid. <sup>3)</sup> Ibid.



Rothschilds and the British Government—and revealing the infamy of a great nation acting the debt-collector for unscrupulous money lenders. Likewise, the consistent efforts engaged in by interested parties during the last decade of the 19. century to embroil the British Government with the Dutch Republics in Africa are a matter of history. Sir William Butler observed the nasty developments, which led to the costly Boer War, at close quarters, until the financial ring, which was working up the war, succeeded in getting rid of this honest and far-seeing soldier. His experience in Africa at various times taught this distinguished Irishman the truth of something Ruskin said to the boys at Woolwich Academy, England's West Point: "Take care that they do not make of you young soldiers sentries only to stand at the door of their big shop while they are cheating inside." In fact, Sir William quoted this passage in a communication addressed by him from Cape Town to the War Office in June 1899.<sup>7)</sup> And only within recent weeks, General Smedley Butler declared he had spent 40 years of his life as a Marine collecting debts from reluctant debtors for American creditors!

War is, according to Plato, a means employed by the rich to obtain wealth. Thomas Jefferson accused merchants and traders of being men of no particular country. The modern international financier was unknown to him; it is he, who, seeking gain for capital, disregards the welfare of his fatherland like all other impediments interfering with his intention to profiteer at all hazards. Exportation of capital from our country is, for instance, undoubtedly one of the causes of the present Depression. The actions in this regard of the great banks and financial concerns between 1918 and 1929 were not merely highly injudicious but reprehensible to an even greater degree. Greed alone accounts for their disregarding the experiences and evidences of history. Eminent economists had contended after the financial crisis of 1873 and again after the experiences of 1893 they had been caused by the over-lending by Europe to North and South America. Nevertheless, international financiers continued to promote foreign investments almost indiscriminately. While the farmers of our South were charged 7 and 8 percent interest, as if money were scarce, our metropolitan bankers were sending vast sums of money out of the country. And while these loans resulted in immediate huge profits to underwriting bankers, the investors have experienced severe losses. *Barron's* is certainly not a radical sheet; it is not even "progressive", but rather a staid financial weekly. Hence we quote from it with a degree of assurance regarding the correctness of the statement attributed to a "leading oil man":

"A certain clique of our New York bankers are loaning money to Colombia to be squandered there on ill-conceived and poorly-executed railroad projects which are not designed economically to serve the transportation needs of the country, but are designed largely to meet political expediency and serve the more or less selfish purposes of those who happen for the time being to be in authority, when the logical route of a railroad line may be changed completely and altered because some influential politician has a ranch through which he desires to have the railroad run."

It was this oil man's guess that the transaction would end disastrously for American investors. *Barron's* thought this warning "timely and much to the point." The editorial declared it possible "to substitute more than one other name for that of Colombia" and mentioned besides, we were going through an experience which paralleled that of the British money market of half a century ago. "That experience," the editorial adds, "was dearly bought in all manner of loan fiascos, to say nothing of the Baring Crisis arising out of misgovernment in Argentina."<sup>8)</sup> We now know to what extent governments were induced by financiers and others to go into debt or to force reluctant debtor-nations to pay.

The general and so apparent influence of finance capital on states and governments has led a South American economist, Alejandro Lopez, to declare it "convenient to set up two separate concepts in place of that of 'Capitalism'; the system of production by enterprise and the financial system."<sup>9)</sup> As we have pointed out, the entrepreneurs had in the beginning asked of the State only that it should not interfere with them in any way. And the State did, as it was commanded to do by what Wm. Cobbett would call the "philosophers", until the middle of the last century, when it began to intervene in the relations between the owners of the enterprise and the wage earners. Forced into action by the all too evident evil results of *laissez faire* and the growing discontent of the workers, who had by this time found champions in men such as Professor Buss, of Freiburg, the philosopher Baader, and Bishop von Ketteler and a number of philanthropists on the one hand, and numerous communists and socialists on the other. So slow were industrialists and operators to acknowledge the necessity and justice of State intervention that the entrepreneurs of our country insisted until quite recently they intended to remain "boss in their own plants."

According to Professor Lopez, the "financial

8) Unfortunately we neglected to register the date of the issue of *Barron's* containing this editorial. It was published, however, prior to 1929.

9) The World Economic Depression. Translated from the Spanish. London, 1933, p. 32.

7) Sir William Butler. An Autobiography. London & N. Y., 1913, 2. ed., p. 436.



system", on the other hand, "followed just the opposite course." It could not, he contends, "have grown into a complete system and developed as it did without the aid, protection, and cooperation of the State. The economic enterprise claimed from the State a minimum of government with a maximum of liberty: in other words that it should limit its activities [hence the opposition against the New Deal in principle. Ed. S. J.], and become a mere policeman. The financial system, on the other hand, required that the State should be something more than a mere guardian of the peace." It came to pass, the Colombian economist thinks, that the Government devoted all its action and power "to reinforce the credit system in spite of the disgraceful history of debts and what until then was called usury." Had political and philosophical thought followed an opposite course, "exercising its power of intervention in the affairs of the newly-born undertaking (or enterprise) and leaving financism to its own resources, we should have a very different world today, a world which, in all probability, would not have produced Karl Marx' *Das Kapital*."<sup>10</sup>)

The contradiction Professor Lopez speaks of, is, we think, not so real as he assumes it to be. While industrialists did continue to insist the State should not interfere with their actions, they did not disdain to demand the Government should further and protect their particular interests. "The most general support offered to trusts by public policy," Professor John A. Hobson writes, "is derived from the protective system of the Tariff," which this English economist is inclined to call the "foster-mother of trusts" rather than their mother.<sup>11</sup>) Industries, well able to compete with foreign producers, have forced and bribed Congress to grant them "protection"—to exploit the mass of consumers! Henry Loomis Nelson, at one time professor of Political Economy in Williams College, in January, 1900, wrote: "Since 1875 Congress has not legislated on the Tariff: it has simply affirmed or ratified the decrees of the beneficiaries of the Tariff. These people have transformed the government into a socialism (?) in which they are not merely the favored class, they constitute the only class."<sup>12</sup>) In all countries of Europe and America corruption resulted from these tactics of entrepreneurs and great financiers, because everywhere those seeking privileges sought to obtain their end by improper means. "So successful have been the combinations of wealth and avarice in controlling national legislation," Franklin Pierce asserted with regard to conditions prevailing in

our country, "that today few men think of striving for wealth in any great business adventure without either national or state aid in the form of special legislation. Young men, in fact, all classes of men, placing less confidence than in the olden times in industry and economy, turn their eyes to legislation as the sure source of wealth; and therefrom springs the feverish, speculative, unscrupulous spirit of the day . . ."<sup>13</sup>) Thus Pierce almost thirty years ago!

In such manner and to so great an extent did the action of the controllers of wealth deny the fundamental principle of the system: let the State not interfere with economic enterprise. At the same time, entrepreneurs and financiers fought all attempts on the part of the State to legislate for the working masses. "Our magnates of industry," Professor John Graham Brooks exclaimed at the beginning of the present century, "have not preached paternalism, but in season and out of season, they have practiced it . . . They have not merely looked to the government to assist their enterprises, they have taken possession of it. Hat in hand, they have begged with such importunity that the law-making power, federal, state, and municipal, seems to have been looked upon as a private preserve."<sup>14</sup>) Yet those "who have discovered paternalism and reduced it to a political act and method," Professor Brooks adds, "never fail to raise the alarm when the humble classes ask legislative aids of city or state." Such are the results of a system based on the belief in economic freedom. For this is really the text of the polemic portion of Adam Smith's "Wealth of Nations": "The natural effort of every individual to better his own condition, when suffered to exert itself with freedom and security, is so powerful a principle, that it is alone and without any assistance, not only capable of carrying on the society to wealth and prosperity, but of surmounting a hundred impertinent obstructions with which the folly of human laws too often incumbers its operations."<sup>15</sup>)

Is it reasonable to assume it possible to prevent the exercise of a power so long and successfully abused by the interests without protracted struggle and the moral rebirth of the Nation?

F. P. KENKEL

If the future now rapidly unfolding is to bear the image of Christian civilization, rather than of pagan Communism, no time must be lost, no energy must be spared, by the leaders and thinkers and workers of Catholic Action.

*The Commonweal*<sup>1</sup>)

<sup>10</sup>) Loc. cit., p. 33.

<sup>11</sup>) *The Evolution of Modern Capitalism*. New ed., London, 1917, p. 195-96.

<sup>12</sup>) Quoted by: Pierce, Franklin. *The Tariff and the Trusts*. N. Y., 1907, p. 126.

<sup>13</sup>) Loc. cit., p. 131-32.

<sup>14</sup>) *The Social Unrest*. N. Y., 1903, p. 46-47.

<sup>15</sup>) Loc. cit. Ed. by Edwin Canaan, London, 4. ed., 1925, vol. II., p. 43.

<sup>1</sup>) N. Y., Nov. 16, 1934, p. 76.



## Science Grants Industry Advantages Agriculture Lacks

The industrialist enjoys the advantage of being able to control output and compute the cost of the products of his factory or mill to a degree the farmer can not possibly attain. Industry owes this to the rationalization of production, the result of scientific and technical progress.

The element of chance, which plays so important a role in agriculture, has been eliminated almost entirely from the manufacturing process. The producer of steel, for instance, knows in advance what results, as to quantity and quality, a certain blast-furnace is bound to yield, barring accidents. His forerunners in the 18. century were never so certain whether or not their intentions would be realized. The laboratory had not as yet begun to function in the interest of industry. The farmer planting a crop today cannot possibly determine the amount and quality of the expected yield with any degree of exactness. Nor can he compute the cost of production in advance, while it is possible for the industrialist to do so.

Cost of agricultural production depends largely on yield, which in turn depends upon the quality of the soil, seasonal and climatic conditions, and the methods of husbandry employed. The farmer cannot control the output of his acres, as the drouth has proven again. Evidently to the astonishment of a large number of individuals who, with the rationalized industrial process of production in mind, seem to think rationalization of agriculture possible, even as manufacturers control the manufacture of products, the evolution of which from the raw material to the finished article is thoroughly controlled by laboratory experts and technicians.

The elimination of chance from the productive process, due to the factors referred to, is one of the outstanding reasons for the marvelous progress of modern industry. It is this more than anything else has granted capital its opportunity to control industry. It is possible, nay probable, for instance, we should have no bread factories, except for the ability to test yeast and determine in advance, by the application of scientific methods, its quality. That is, its ability to perform the service for which it is intended, in this instance the leavening of the dough. Had the difficulties deterioration of yeast occasioned housewives, bakers and brewers in former times, continued, it is questionable whether capital would have attempted to monopolize the manufacturing of bread, accomplished during recent decades in our country.

It is the scientist whose knowledge controls the culture of bacteria, who protects the wholesale baker and the brewer from wholesale losses, encountered by the users of yeast in

former days, unable to account for occasional perversions of which these fungi cells are apt to be guilty. The farmer may test his seed, fertilize the soil, but in the end, sun, rain, drouth, and to a degree, pests, determine the results of his labor.

F. P. K.

## Warder's Review

### From "Modern Encyclopaedia of Economics"

(An Examination of the Causes of Industrial Stagnation)

Though Science has come to man's aid  
And all that he needs can be made,  
The cunning device  
That all costs enter price  
Ensures that the price can't be paid.

### Roots of True Democracy

The debacle of Democracy, or rather Republicanism—the two are by no means the same—probably is less pronounced in Switzerland than any other country of the world, operating under a modern constitution. Primarily because Democracy is of the soil and less permeated by the false doctrines of the 18. century than in most other countries. Our collaborator, Dr. H. C. E. Zacharias, recently sojourned among the Swiss Alps and came away deeply impressed by his observations of the people and the institutions of the country. "I was very much taken indeed by Switzerland," he writes:

"I stayed some time in Fribourg, with which I have simply fallen in love; in German Switzerland I stayed in St. Gallen, Einsiedeln and Schwyz. There is an air of genuine democracy and solidity, which permeates the whole Commonwealth, which I admire very much. Their polyglot federalism united to a stubborn local patriotism is another trait which enthused me. *Si sic omnes!*"

The secret of the strength and permanency of Swiss Democracy is indeed explained by the nation's adherence to genuine federalism, to which is added, what Dr. Zacharias calls, "a stubborn local patriotism." Principles and virtues that were at one time also truly American, but which the present generation is willing to sell for a mess of pottage. Influenced to an extent by men imbued with doctrines entirely at variance with the fundamental ideals and the heritage of the American people.

### Pathologically Indifferent!

The masses are evidently endowed with a remarkably poor memory. Every new revelation regarding the cupidity of capital or the corruption of political life seems to astound the multitude, as if such things never had been before. In truth, the "latest scandal" is merely a repetition of what has repeatedly occurred in the course of time.

Recent revelations regarding the influence exerted by the du Ponts and the vastness of



their transactions and profits seemed "news" to most men. But the fact of the matter is, it was no secret that the E. P. du Pont de Nemours & Company profited from the European slaughter to a staggering extent even before our country participated in the terrible fratricidal struggle.

We have before us a clipping from the N. Y. *Evening Post* of February 17, 1916, revealing that the company's gross income for 1915 was nearly 319 million dollars, compared with 25 millions in 1914. Its net earnings were 82 million dollars (133% on the common stock), against 57 million dollars in the year before. "But people on Wall Street were not greatly surprised at these earnings," the article declares; "they had become accustomed to such changes."

It is not the profits of the du Pont de Nemours Company the account is chiefly concerned with, however; it is rather the astonishing circumstance that the contrast of earnings in 1916 with those of 1915 was not so great in this "war company" as in concerns which did not profess to be war companies at all. "The U. S. Steel Corporation which has clung strictly to commercial lines," the account continues, "showed net income in 1915 of 76 million dollars and in 1916 it was 334 million dollars."

The reasons why war companies profited less than those which had not "prepared" does not interest us at present. The question is: Why is the public so ignorant of actual conditions and so indifferent to matters that exert a determining influence on the good fortunes of the country and the welfare of the masses?

### The Exodus of American Capital

One effect of the prevailing tariff policy of the nations is not sufficiently taken into account by those engaged in discussing present unemployment. Evidently acquainted with the Bureau's mission activities, the export department of a certain midwest manufacturing concern brought to our attention the facilities provided by the firm to supply their products from a factory at Shanghai.

"On all merchandise shipped from this country to China," the letter says, "it is necessary to pay freight, insurance, and usually heavy duties at the time the merchandise enters China. Much of this expense can be avoided as we own and operate a factory in China which manufactures (follows a list of the chief products of the firm). Suitable patterns for home and hospital use are made there. Our factory is located in Shanghai at the following address: . . ."

This is not at all an exceptional case. As Mr. Willard L. Thorp pointed out in an address before the Economic Forum in New York earlier in the year, the movement towards the establishment of branch factories abroad has reached amazing proportions, and even the depression has not cut down on the exodus to any proportional extent. According to Mr. Thorpe,

"there are a total of over 700 American firms with investments of over \$50,000 each in foreign countries. These firms have almost 2000 units, and a total investment of over \$2,170,000,000 abroad. Almost 100 million dollars of this was invested in the year 1930, '31 and '32, when our figures end."<sup>1)</sup>

The establishment of these factories abroad was primarily motivated by the high tariffs existing outside of the borders of our country, making it impossible for American made goods to be sold abroad at reasonable prices, Mr. Thorp points out. Secondly, "the factory abroad not only 'gets behind' the lower tariff, but also gets the advantage of the reciprocal trade arrangements of the nation in which it is located, and escapes the retaliatory trade limitations set up against the United States."

While this has been going on, the same influences have exerted themselves to promote economic national self-sufficiency behind towering tariff walls. It is, of course, the producers of raw material, the workers and consumers that pay the piper.

### Contemporary Opinion

I suppose it is impossible to find a substitute for imprisonment, but it is both possible and desirable to shorten sentences. Penal servitude can only unfit a man for re-entrance into society.

No. (11341)<sup>2)</sup>

The logical outcome of secularism is the worship of the State—a thing far more inhuman than Emperor-worship, and at least equally blasphemous. The subjects of the Soviet are expected to worship the State in the "collectivity" who compose it. The collectivity! It is about as inviting a prospect as the worship of the London County Council or its Gorgon buildings.

REV. H. E. G. ROPE, M.A.  
in *The Irish Rosary*<sup>3)</sup>

The United States is undoubtedly facing a serious crisis in its whole system of taxation. The various methods of raising funds that have been adopted in local communities are an indication of the point we have reached. The problem becomes all the more acute when we consider its implications from the standpoint of government. If the Federal Government collects all taxes and redistributes them, we will have very little left of local autonomy.

*Catholic Charities Review*<sup>4)</sup>

There are two arguments advanced by those

<sup>1)</sup> Some Angles of Our Tariff Problem. Economic Forum, Vol. II, No. 2, p. 213.

<sup>2)</sup> My Year in the Scrubs (Warmwood Scrubs Prison, England), *New Statesman and Nation*, Sept. 15, p. 321.

<sup>3)</sup> Dublin, Oct., p. 763.

<sup>4)</sup> Wash., D. C. Vol. XVIII, No. 8, p. 247.



who urge the usefulness of public works as a method of 'priming' business. The one is that public works will put money in the hands of those employed on the project and thus provide consumers purchasing power. This, of course, is done more thoroughly and less expensively by direct relief methods. The second argument, which applies exclusively to public works, is that they will stimulate private industrial activity by stimulating orders from private industry. This is an argument of great force, but against it is urged that whatever business activity public works induce is counterbalanced by the fears introduced among business men that an unbalanced budget will be created . . . . These arguments pro and con should be weighed without having our judgment warped consciously or unconsciously by our very praiseworthy desire not to let people starve.

SAM A. LEWISOHN  
in *The New York Times*<sup>1)</sup>

Drawing near to the centenary of the Rochdale Pioneers, the co-operators throughout the world are coming together in a spirit of unity and goodwill. By 1944 the Movement which they inspired will permeate the economic life of all countries with a new glow of mutual trust and mutual service. The disarmament of the nations is a long and weary process; the education of governments to recognize the rights as well as the duties of consumers is equally tedious . . . .

Now behind the dictatorial governments and the vested interests that profit from the woes of their fellows is another force—that of a new economic order. It has made a determined demonstration of its faith in the principle of co-operation against competition and of Peace against Warfare . . . . Co-operators are opposed to militarism as intently as they are in conflict with the commercialism that has brought the world to economic disaster and caused the ruin of industry and the conflict of producers and consumers. Co-operation seeks harmony in a world of chaos.

*The Producer*<sup>2)</sup>

Back in 1928 and 1929 the money of the American people was borrowed freely through the medium of investment bankers who floated large loans. The American people accepted those loans<sup>3)</sup> on the say-so of the investment bankers.

Then the loans went bad. It mattered little that the investment bankers pointed to a world

economic upheaval—conditions, they said, beyond their control. The vengeance of the people, the passion of the people, was nevertheless let loose against the individuals who sold the bonds.

The public debt of \$27,000,000,000 such as we have today is not too large for the American people to bear. It was that high in war time. But if it gets to \$32,000,000,000 in the federal classification and reaches \$18,000,000,000 in the state and city categories there may be a reaction.

The question then will be whether this generation should pay or whether payment should be deferred to future generations . . . There comes a time when the youth refuse to pay the debts of their fathers. Sometimes there are patriotic bonfires when the people are urged to burn their bonds. Or else a government offers to buy in at a low figure.

DAVID LAWRENCE  
in *U. S. Weekly*<sup>4)</sup>

Just what the present depression means to factory workers and farmers may be more readily understood when it is considered that more than nine times as much wheat, or more than fourteen times as much cotton, is required to pay for, say, \$100 worth of manufactured goods than was necessary in 1917. This applies, also, of course, to the payment of taxes, or meeting the installment on a note at the bank. Where 160 bales of cotton would be sufficient to meet an obligation in 1917, by 1931, 2,183 bales would be required to liquidate the same obligation, or to purchase the same amount of manufactured goods. Or, to put it in another way, in 1917 wheat was sold at \$1.70 a bushel, cotton at 45 cents a pound; whereas, in 1931-32 wheat has been sold as low as 40 cents a bushel and cotton at about five cents a pound. Even at such below-cost prices, the demand for farm products is far below the available supply. In at least seven states of the Union—Texas, Oklahoma, Kansas, Missouri, Illinois, Wisconsin, Michigan—last year's taxes exceeded the farmer's income. One need not be surprised to learn that there are rural counties in which there is not a single bank left. This condition will not be improved until purchasing power is restored to the workers in factories, mines, and mills . . . .

But it is largely to farmers that the products of our factories must be sold—farmers' orders must precede the hum of belts and wheels. And here again we have a vicious circle, for wages are being reduced, wageworkers discharged, and farm and orchard products in consequence left to rot on the ground.

*Unity*<sup>5)</sup>

<sup>1)</sup> Unemployment Compensation Again Brought to the Fore. Nov. 18, '34. P. XX3.

<sup>2)</sup> Manchester, Sept., p. 249.

<sup>3)</sup> Not infrequently beguiled by their own blind greed.

<sup>4)</sup> Wash., Nov. 12, p. 16.

<sup>5)</sup> Pay Check and Bread Lines. One Cause of the Depression. Oct. 1, p. 52.



# SOCIAL REVIEW

## CATHOLIC ACTION

With the intention of rounding out the Night Refuge, a charity conducted under Catholic auspices in Crispin Street, London, a Hostel for Youths has been added to existing establishments.

It is intended to take cases of well-tested young people, above the ordinary type, and place them in the Hostel with a view to endeavoring to reinstate them.

This year the All-India Catholic Congress is to meet in Christmas week at Poona. Unlike previous Congresses, it will concentrate on one main subject, "The Catholic Family."

The subject will be studied from three points of view: (1) The Modern Menace to the Catholic Family (Birth Control); (2) the Catholic Family and Education (Home Education and School Education); (3) the Catholic Family and Recreation: Home Recreation (Reading Catholic Papers and Home Library) and Outside Recreation (The Cinema League of Decency Campaign).

A periodical intended for the French military commands holding isolated posts in the Sahara was recently published for the first time by the Friars Minor of the Sacred Heart. It is called *Centurion* from the novel of that title by the French writer Ernest Pichari, a Catholic who was killed in the World War.

The religious Congregation referred to continues the labors of the "hermit of the great desert," Father de Foucauld, a martyr to the Faith, who served his country in Africa as an officer and hence knew what hardships the colonial troops are exposed to.

Abbé Boogaers, Port Chaplain at Antwerp, has organized a Ships Library service through which more than fifteen thousand books were circulated among the seamen who sail from that vast Belgian port, in the past 12 months.

No less than thirty-one percent of the volumes read by the sailors were of specifically educational character and only 17 books went astray. The book-boxes are carried abroad from the Apostolatus Maris Club by the sailors, and returned in the same way on completion of the voyage, many of the book-boxes going half-way round the world. The seamen have contributed generously themselves to the costs of maintaining this "floating library", but one of the many services provided for them at the A. M. Club, Antwerp.

Catholic Brittany is devoting intelligently directed energy to the promotion of Catholic Action on behalf of fishermen and sailors. From the 1st to the 16th of September the Maritime Normal Social School conducted courses attended by 25 priests, representing 8 maritime dioceses. A second course is scheduled for the days from the 11th to the 18th of December.

The program of the former course is exceptionally attractive. Subjects such as these were discussed: "The Priest and Maritime Christian Youth"; "The Spiritual Status of the People of the Sea"; "The Reasons and Functions of Catholic Action in General"; "Organization and Methods of Catholic Action in General"; "The Parish and Mariners"; "The Economic Transformation

of the Present World"; "Socialistic Reaction, 1830-1930"; "Christian Syndicalism"; "Maritime Purchase Credit in Common, Co-operative and Mutual"; "Maritime Enterprise"; "The Crisis of Marine Transportation"; etc., etc.

The program of the courses to be conducted in December is similarly well arranged.

## EDUCATION FOR SOCIAL ACTION

Founded in 1921 "to train workers to work in the workers' movements," Brookwood College, at Katonah, N. Y., began its present scholastic year with 32 students, 13 women and 19 men, from 14 states and representing 20 trades. Twenty-five are members of labor organizations.

Two of the students are Negroes from the South, and two come from Puerto Rico. One-fourth of the group have had previous workers' education training in local classes or summer schools.

Members of the classes of '32, '33 and '34 were active during the past summer on the labor war front to such an extent that the *Brookwood Review*, October issue, reports "police blotters over the country have been decorated with the names of various Brookwooders lately. One is now out under \$4000 bail on charges of organizing illegally, attempting to overthrow the Government, etc." The "illegal organizing" referred to has to do with the Workers-Farmers' Party, "which is being built up in the country."

## PUBLIC DEBTS

The following statement of the cost of Government—Federal, State and local—shows, prima facie, an alarming increase over expenditures in 1926. In 1926 the ratio of Government expenditures to national income was approximately 15 percent, while recent estimates place the 1934 cost of Government at over 40 percent of the national income. The ratio of total tax collections—Federal, State and local—to national income rose from 11 percent in 1926 to over 20 percent in 1932.

Cost of Government (Fiscal Years)			
	1926.	1932.	1934.
Federal	\$3,585,000,000	\$4,434,000,000	\$7,105,000,000
State	1,615,000,000	2,364,000,000	—
Local	6,416,000,000	8,292,000,000	—
Total	\$11,616,000,000	\$15,090,000,000	—
Total per Capita	\$99.70	\$120.91	—
Total in percent of National Income	14.8%	38.3%	over 40
Government Debt			
Gross Federal Debt:			
Amount	\$19,643,000,000	\$19,487,000,000	\$27,053,000,000
Per Capita	\$169	\$156	\$215

## STATISTICS

In spite of the high cost of administration, Federal, state, and municipal, statistics regarding a large number of problems are entirely inadequate. Especially the individual states have neglected to collect data in anything like a de-



gree satisfactory to students of moral or occupational statistics. The bulletin on "State Reporting of Occupational Disease", recently published by the U. S. Department of Labor, complains in this regard:

"The available statistics on occupational disease are fragmentary in character. Only 11 states have published any such data since 1920. Only 6 states have data by sex, and of these neither New Jersey nor Connecticut has published this material."

Consequently, comparability of the data is limited by many factors, says the report: "For example, the data tabulated range from 'cases occurring' to 'closed compensable cases'; in some States the list of diseases reportable is very limited, in others it includes all occupational diseases; the reporting of employer to compensation authority is more readily complete than that of physicians in general practice to State departments."

"Because of the large degree of under-reporting, the numbers affected by occupational disease in comparison with the total for all industrial injuries cannot be determined. The incomplete figures available from the latest reports of 8 States show occupational disease cases to have comprised only from 0.4 to 2.7 percent of all the men and women injured. However, data do not exist for a comparison of those suffering from such diseases with the number exposed to the conditions creating them. There is evidence that injuries from occupational diseases are more serious than all others; the mortality rate ordinarily is higher."

#### THE JEWS

An authority on Jewish demography, Arthur Ruppin, has now published an extensive volume on "The Jews in the Modern World." In discussing population, he endorses the estimate that in A. D. 70 the Jews numbered about four and a half millions. There was a decrease during the following centuries, the lowest point of one and a half million being reached at the end of the fifteenth century. In the eighteenth century there was a gradual rise to two and a half millions, and during the nineteenth century there was a rapid increase; for 1933 the figure of sixteen millions is given. The increase is attributed mainly to a decline in the death rate.

The difficult problems with which the Jews are now faced everywhere are due largely to their rapid increase in the nineteenth century. Without that increase the East European Jews would probably have adapted themselves economically without mass emigration, and possibly have become assimilated to their neighbors at least to the same extent as the Jews of Central Europe. To-day one of the most serious problems which confront the Jewish people is the difficulty of knowing what will become of the growing Jewish population in Poland and elsewhere in Eastern Europe—a problem in many ways more acute than that produced by recent events in Germany.

Since 1880 a great change has taken place in the local distribution of the Jews. Between 1881 and 1933 approximately four million Jews left Eastern Europe, the majority for the United States and other overseas countries and 150,000 for Palestine. Dr. Ruppin sums up the change thus: At the end of the eighteenth century the Jews changed from a predominantly Oriental into a European nation; and now they tend to change from East Europeans into West Europeans and Americans.

It is interesting to note that almost a third of world Jewry now lives in English-speaking countries, and that

whereas in 1870 less than 20 per cent inhabited "areas of higher culture," by 1933 the percentage had risen to 48.1.

#### CO-OPERATION

Co-operation among pear growers of Oregon, Washington and California is reported as having aided in marketing the large crop of the recent harvest at a substantial profit to the orchardists where competition of past years had resulted in serious financial losses to fruit-growers.

This year Oregon pears were held in cold storage until the bulk of the California table pears were disposed of. Washington growers, in turn, held back their shipments to avoid the flooded markets of previous years. This system of rationing the supply over a longer season will be a distinct advantage to the producer, shippers believe.

Four years ago, to be exact, on October 1, 1930, the Omaha Farmers Union Co-operative Credit Association began business with about \$200. On the last day of the same month of the present year shares and deposits amounted to \$19,141.71, an increase of \$714.98 over the previous month's report.

Our contention, the Credit Union, intended by Raiffeisen to provide credit facilities for ruralists, should return to the land in our country and serve the farmers, is vindicated by the following statement: "Right now the association is of particular service to its farmer members in providing them with loans for the purchase of feeds." This service of the Omaha association is limited, because of legal restriction, to farmers in the vicinity of the city referred to. The circumstances of the case, however, indicate sufficiently what a rural credit union "is good for."

Whether the disturbances which occurred in Spain in October interfered with the Fourth National Co-operative Congress, which was to be held in Madrid from October 10th to 14th, has not been learned. But according to the Report which was to be submitted to this Congress there has been a remarkable expansion of co-operative activity in Spain since the Bilbao Congress in 1932.

Membership in the unions and societies affiliated to the National Union has increased by 45,080 and is now 120,891. The total of the business operations of all classes of society has increased from Pts. 78,614,547 to Pts. 107,423,000, while the surplus on these operations during the two years amounts to Pts. 4,254,552, an increase of Pts. 432,112. Paid-up share capital has increased by Pts. 4,179,282 to Pts. 12,341,207, and Pts. 9,292,449 have been allotted to reserves and social welfare works as against Pts. 7,153,592 in 1932. The number of co-operative employees is now 2,203, an increase of 933.

#### PRICE-FIXING

On its first decision day of the present term, Nov. 5, the Federal Supreme Court handed down an opinion favorable to the policy of fixing minimum prices. In this case payable by wholesalers to producers for milk in New York State under the N. Y. Milk Control Act. A



wholesale milk dealer who said he could not make money under the State regulation found he has no constitutional right infringed. His remedy lies elsewhere in an appeal to the Milk Board as provided by the State law.

In effect the court found that fixing of minimum prices, if such action is not by "arbitrary fiat", is sound even if some of those competing for business are unable to earn a fair return on their investment. Justice Cardozo wrote the opinion.

#### TURKISH FIVE YEAR PLAN

The Turkish Government has now seriously embarked on the construction of factories required for the execution of its five year industrial plan. General Ismet Pasha, the Prime Minister, some months ago opened at Bakirkeuy, near Constantinople, a new factory for the manufacture of grey sheeting (cabots).

It has 335 looms, 9,000 spindles and works in three shifts of eight hours daily. It is capable of an output of 9,500,000 yards of sheetings per annum. The machinery has been supplied by the U.S.S.R. in part fulfillment of the \$8,000,000 credit accorded to Turkey, in May, 1932.

Turkey's annual consumption of grey sheeting is about 50,000,000 yards, and until the imposition of an import tariff a few years ago her requirements were supplied by Japan. By next year, with the aid of the Government's factories at Bakirkeuy and Kaiseri, and a few privately owned factories, Turkey will be more than able to supply her own needs of grey sheetings.

A day later Ismet Pasha laid the foundation stone at Izmid of a new paper factory which is expected to turn out daily 35 tons of paper of all descriptions, nearly half the country's present consumption.

Most of the raw materials, such as wood pulp, kaolin, resin, and alum will be obtained locally. The Prime Minister went from Izmid to Pacha Bagtche in the Bosphorus to lay the foundation stone of a glass and bottle factory and then left for Zonguldak, where he performed a similar ceremony for a factory for the manufacture of semi-coke.

#### PROTECTION AGAINST COERCION

Among the terms laid down by the National Labor Board and accepted by the Atlantic and Pacific Tea Company and the unions as a basis for settlement of the Cleveland strike and lock-out was one which captured the immediate interest of employers: the provision by which the unions agreed not to use coercion in persuading employees to join the unions. The National Association of Manufacturers seized on this provision as being a prohibition of "the bullying tactics of unions through which flying squadrons force thousands out of work while industry seeks to stop the unemployment which blocks recovery."

The Board was said thereby to recognize officially the necessity of preventing coercion on the part of unions against employees who desire to work. Employers have held that an anti-coercion provision applying to unions is the logical counterpart of the prohibition in Section 7a that prevents employers from discriminating against employees for belonging to unions.

NLRB officials point out, however, that employers

already have legal protection through injunction proceedings against coercion on the part of unions. But employees heretofore have had no legal protection against economic coercion on the part of employers to keep them from joining unions. The Recovery Act gave employees that protection for the first time.

#### CRIMINALITY

Why is it that persons under twentyone years of age find it more difficult to go straight after the first conviction, than is the case with older people? This question is suggested by British Criminal Statistics, 1932. Of males under twentyone, 30 percent were reconvicted and of females under twentyone, 23 percent, whereas of males over forty only 12 percent were reconvicted and of females the same number.

"It is difficult to know how to account for this," writes Clara D. Rackham, J.P., in the *Howard Journal*; "whether it is due to the instability of youth, or whether the unemployment from which the country has been suffering has a more devastating effect upon the young than upon the middle-aged." In any case, the writer believes the figures to be a challenge "to all who are in any way concerned with the treatment of adolescent delinquents so to improve their methods that the first conviction may in a larger number of cases prove also to be the last."

#### HOUSING

The wretchedness of the habitations of the destitute and many of the poor in the cities of the modern world is a constant accusation against capitalism. If half the world realized the miseries of the other half, due to bad housing, all that would have been changed long ago, said the Rt. Rev. Dr. Brown, Bishop of Pella, opening a debate on housing problems before the Catholic Citizens' Parliament, at Vauxhall, London, on October 28.

Housing meant the getting together of human beings and, unless accommodation was adequate, as families arose and developed, people were exposed to the gravest moral temptations, continued the Bishop, who quoted from competent authorities in proof of the terrible overcrowding in rural and town areas. The problem was two-fold, being qualitative.

He showed the difficulties of housing those displaced through the slum clearances and urged the creation of a strong public opinion in regard to the housing question.

#### LUXURY

From figures compiled by the Census Bureau Director William L. Austin reveals that the total value of confectionery and salted nuts produced in the United States in 1933 was \$204,525,059, a decrease of 27.5 percent as compared with \$282,216,327 reported in 1931.

Caramels, gum drops and fudge showed less of a proportionate drop in value than fancy packaged candy and hard candies. Salted nuts, which in 1931 had a manufacturing value of more than \$15,000,000, decreased in 1933 to a little more than \$10,000,000. Marshmallows, roasted on beach parties and a favorite with campers, had a total value of \$5,442,596 in 1933 with 45,930,158 pounds manufactured.



## HISTORICAL STUDIES AND NOTES

### Letters of Father Franz Pierz, Pioneer Missioner

#### XI.

A week ago an important Indian chief came here from the North, a distance of five days' journey, to inquire about the true Faith. But he lacked the time to remain long enough to prepare himself for Baptism, by acquiring the knowledge of the necessary prayers and truths of religion, and therefore promised to return next Spring, accompanied by a large number of his people. He has been practically won for our Faith, and his subjects, I trust, are also assured. What a beautiful prospect for new conquests for the Kingdom of Christ! *Mensis magna sed operarii pauci!* The field of my labors is too great for me alone. Had I but a few capable assistants! Carniola could easily send a dozen missionaries to India out of the surplus of its priests. But you comfortable gentlemen are too delicate to undergo the hardships of the missioner's life. If nevertheless anyone should wish to sacrifice himself in this field of labor, I would advise him not to come to America without a knowledge of French and English. What I lacked in this respect I was able to overcome only after two years of very tiresome application. The prospective missionaries should also bring along a stocking full of ducats (one cannot depend on the American Bishops for support), to defray the great costs of mission-journeys by water (this year I have expended more than 300 f. for such trips); to support those widows who, with their numerous children, leave their husbands for the sake of religious considerations, since the men as pagans were permitted to have several wives; to assist many other poor men and women, who as Christians should be decently clothed. A missioner, not equipped with all necessary requisites for Mission labor, will encounter numerous difficulties in this country, which is inhabited by so many different nationalities and in which living is so expensive.

Grande Portage, my present Mission center, lies in the most beautiful, and long since the most famous, section along the northern shore of Lake Superior. It has a safe harbor and the fishing industry is good. The soil is well adapted to farming but has thus far never been cultivated. I made a beginning with a fine vegetable garden, a large tract set aside for general farming, and a small nursery for trees, in which I have planted Carniolan fruit seeds. In all of this work I was assisted by the Indians, who showed themselves to be quite diligent and adaptable. My present dwelling is a small house constructed of solid, untrimmed logs, the chinks being filled with mud, while the inside is brightened with white earth; there are..... (hiatus in the text) windows, and a stone fireplace and chimney, the former equipped with hooks, the entire work having been done very

neatly for me by the Indians. My church is trimly constructed of cedar bark; it is 30 feet wide and 40 feet long. It is a poor structure, but is filled twice a day with devout Christians, listening to the word of God with insatiable eagerness and who solemnly sing the praises of the Lord. I cannot, my dear friend, describe adequately the devotion my good parishioners entertain for religion, their love for God, or their reverence for the priest. All of them are pious and saintly, firmly determined to preserve their baptismal innocence to the end of their lives. Their beautiful conversion and the marvelous change in their conduct evidence the powerful influence of grace and the results of Faith. They are so talented and diligent that, after 5 months of daily religious and secular instruction they are able to recite all prayers and the whole of Fr. Baraga's Catechism by heart, while most of them have by this time even learned to read and many also to write. I hope that, after I shall have led these poor forest-dwellers onto the path of salvation, I may civilize them and also promote their temporal well-being.

Now, my dear friend, how are you? Are you always well and cheerful? What is the news from your neighborhood? Is there anything of interest in Carniola? I have written many letters to my friends, but practically no one answers them. Should you desire to make me happy by writing me a letter, address it thus:

To the Mr Francis Pierz

Missionary cath.

at Lake Superior

Via Havre Northwest Territory

New York United States

Detroit. of America

The letter however, must have sufficient postage to carry it to New York. Should anyone wish to send me something else, transportation costs should be paid, and the words: "Care of Mr. Lajeune at New York" added to the address I have given.

In conclusion I send you my fraternal greetings and commend myself to your former friendship and your prayers. Please communicate my respects to the Reverend Dean in Krainburg and my heartiest greetings to all my good friends and acquaintances. I shall ever remain with feelings of highest esteem

your most truly devoted friend

F. Pierz m/p Missioner

To the Rev. M. Jean Kuralt, Cure

a Gorizhe, Krain Carniola,

Autriche, Europe L a i b a c h

Via New York, Havre de Grace, Wien Laibach  
da consignan alla Curia.

\* \* \*

Sault de Ste Marie, September 11, 1839

(Lom, Received December 10, 1839)

Most dearly beloved friend:—

Not having heard from you for two years



(your last letter is dated April 15, 1837), I began to doubt whether you were still alive. I cannot imagine why I should not have received a single letter from Europe for 16 months, since I have addressed 24 letters there during that time. Is it possible that all my good friends have forgotten me, or do my letters fall into the hands of enemies? The Protestants, observing the fine progress of my Missions with envious eyes, and a powerful fur trading company, whose selfish interests are interfered with in no small measure by the conversion of the pagans, seek to hinder my Missions by all possible means. Is it probable that, in addition to other intrigues they have engaged in against me, these people have caused my letters to disappear from the office?

Inasmuch as I am greatly interested in news from Europe, I beg you most earnestly to let me have a long letter soon and to answer my three letters, of October 10th, 1837, March 16th, 1838, and September, 1838. In order that the letter may reach me safely, please enclose it and the envelope addressed to me in another envelope, marked

To the

via	Mr. Samuel Abbot
Havre	at Mackinac
New York	Michigan
	America

I wish to inform you that my health is constantly very good and that I derive an increasing measure of spiritual consolation from my labors in the Missions, which God has evidently blessed. Nevertheless I was compelled to struggle this year with numerous unpleasantnesses of a temporal nature and to suffer a good deal.

This summer, after I had confirmed my newly converted pagans at Grande Portage in the Faith and had founded a new Mission among the converted heathens at Fort William last Spring, I traveled along the entire northeastern littoral of the Great Lake Superior. I baptized many heathens, visited my Indians in Michipicoten and Okwanikisinong, converted last Spring a year ago, paid a pleasant visit to my first Mission at Lacroix, and now I am very busy at the Sault. The inhabitants of this city had been without a priest for a year and had pleaded most earnestly with me to remain with them. Hence I shall stay here until late in Fall or possibly next Spring, unless Providence should lead me into another Mission where I may be of still greater service. Priests are very scarce here and are becoming more scarce. Several have left this diocese, for which reason almost all missionaries must look after a number of remote stations. At present I have three Missions and several smaller stations under my care, all of which I visited this year, traveling over 500 miles.

Because I am overly occupied with spiritual

matters I cannot devote much time to farming; however, with the aid of my Indians, I have started a small farm at Grande Portage, and have planted my four fields and my house-garden with seeds and bulbs received from you and Mr. Schmidt; I have left the care of the farm in the hands of a Frenchman and the Indians, to whom I gave instructions.

In my garden in the Sault I found nothing but potatoes, because I had not been here in the Spring. Incidentally the potatoes are doing very well. As long as I cannot establish myself permanently in one Mission—since distances between stations are so great—I cannot possibly start a large model farm for the benefit of the Indians. Father Baraga has dismissed the two servants who had come from Carniola,<sup>1)</sup> and has discontinued his farming and gardening enterprise. One of the two men, Andre Zeshirk, was in my employ last year, but did not do well; later I hired the other, Anton Merlack. He is better, but does not seem satisfied with his wages of 100 f. a year, besides board and lodging, because he could earn 300 f. elsewhere. All I expect of him is to do my cooking and to serve at the altar.

And how are you? Please write me soon regarding your personal affairs. Communicate my greetings to my sister Polona in Birkendorf and ask her whether she received a letter from me last Spring, containing three Mission poems. I have sent 11 such poems to Carniola but do not know whether or in what condition they were received. In conclusion, I greet you and all my good friends very cordially and commend myself to your continued friendship, remaining with sentiments of high esteem

your most devoted friend

Franz Pierz m/p.

A Bien Rev.: Mur. Andre Skopez,  
Cure

Via	a
New York	Lom, aupres Neumarktl
Havre	Krain, Autrich,
Wien	Europe

<sup>1)</sup> Baraga brought Cesierk with him from Europe in 1837. Merlack had been with him earlier. Pirc employed them but they did not remain long with him either, because they sought their temporal advancement, which they could not find with the missionaries. Cesierk later settled in Detroit and there married a Protestant woman; he brought her into the Church and remained a faithful Catholic. Merlack returned to his home in Europe, where he lost his life by a train.

Polona (Appollonia) was Pirc's sister; she was married and lived in Podbrezje (Birkendorf), his last charge in Europe. She had a fine farm there, but later, with her entire family, followed her brother to the United States. Pirc procured for her a still better one at St. Joseph, Minnesota. In one of his letters Pirc mentions a brother, Simon, who was a priest. He seems to have been in ill health, since he resided with the Sisters of Mercy in Graz.



## Immigrant Craftsmanship

The Conestoga wagon, called the "ship of inland commerce" by Benjamin Rush, whose estimate of the Pennsylvania Dutch is so just, has been spoken of the "most important architectural product of the Pennsylvania Germans next to barn and dwelling house."<sup>1</sup>) It played an important role in solving the transportation problems in early days ("it is no uncommon thing on the Lancaster and Reading roads to meet in one day fifty or one hundred of these wagons on their way to Philadelphia," Rush reports towards the close of the 18. century), and reappeared later in the well-known "prairie schooner."

These wagons possessed the quality of both durability and attractiveness. "Upon them," writes Kuhns, "the wheelwright and blacksmith expended their utmost skill and good taste, and oftentimes produced masterpieces of work, both in shape and durability."<sup>2</sup>) Let us add, in this connection, that of the two wagonmakers who furnished the preponderant number of vehicles for the exodus across the continent in the 19. century, one was a native of Germany and the other of German stock born in the United States. The former, Peter Schuttler (originally Schüttler) established himself at Chicago in 1842. Family tradition has it that the foundation of his ultimately extensive enterprise and fortune was laid when he supplied the Mormons wagons for their long trek from Nauvoo, Illinois, to the great Salt Lake in 1847-8. The Studebakers (originally Stutenbäcker, Stute, a kind of bread) were trained in America in the tradition of wagonmakers, Rush and Kuhns speak of.

This same tradition was, according to Ludwig Finckh, carried by emigrants from Württemberg to the Caucasus even. Speaking of dissidents, who had emigrated from the Suabian Rauhe Alb early in the last century, he says that barring a few changes, they had in their new home "built new wagons and sold them to Leskians and Armenians, who paid well for them. Even today [50 or 60 years ago] these Suabian wagons are in demand as far away as Persia."<sup>3</sup>)

These are characteristic examples of the influence German immigrants exerted on the civilization of the country of their adoption. It is in this direction rather than in the political realm the contribution of our people to the growth of our Nation should be sought.

1) Kuhns, Oscar. German and Swiss Settlements of Penna. New Ed. N. Y. 1914, p. 98.

2) Loc. cit., p. 99.

3) Finckh, Ludwig. Die Reise nach Tripstrill. Stuttgart, 1913, p. 10-11.

## Collectanea

Although not a German by birth, the Rev. Aegidius Smulders, member of the Congregation of the Most Holy Redeemer, labored among the Catholics of the German tongue in America for many years. Hence it seems permissible to call attention in these columns to his having served as Chaplain with the Confederate forces during the Civil War.

According to a news item, printed in the *Wahrheitsfreund*, issue of February 5, 1862, and lifted from the Baltimore *Volkszeitung*, Fr. Smulders, who had been stationed at New Orleans when the war broke out, had been selected as Chaplain by the Archbishop of the See, Most Rev. J. M. Odin, and appointed by the Confederate government.

The account goes on to say, he is stationed at Centerville, near Fairfax Court House, Virginia. In addition, the author of this interesting bit of information declares:

"Rev. Fr. Smulders is known in Baltimore and also in other cities of the northern states, where the Redemptorist Fathers have churches, as a very pious and amiable priest."<sup>1</sup>)

He was born at Eyndehoven, in Holland, on November 1, 1815, and arrived in the U. S. in May 1845, having been ordained on September 10, 1843, according to Father Reiter's directory of the German priests in the U. S. in 1869.<sup>2</sup>)

Regarding the coming of the first German Catholic settlers to Shoal Creek in Illinois, discussed in these columns,<sup>3</sup>) the late Rev. Frederic Beuckman, of Belleville, declares the pioneers had arrived there at an earlier date than the one hitherto commonly considered correct. In a prefatory note to the Centennial Address<sup>4</sup>) prepared by him for the celebration of the hundredth anniversary of the founding of the settlement, conducted at Germantown in Clinton County October 8th, 1933, Fr. Beuckman observes:

"The Federal records of land entries and patents evidence that F. Baine and F. Haaman had jointly entered the N. E. ¼ of Section 4 of Township 1 N. of Range 4 W. of the third principal Meridian, on November 1, 1831."

He concludes:

"Ferdinand Boehne and Frederick Hemann therefore arrived earlier than the year 1834 as noted on the church records by Father Fortmann, the first resident pastor of Germantown."

Regarding the apparent discrepancy of the spelling of the names, Father Beuckman remarks that the entry "again evidences the phonetic spelling of German proper names to have been common in those days."

1) Loc. cit. Vol. XXV, No. 25, p. 292.

2) Schematismus etc., N. Y., 1869, p. 88.

3) Issues for November and December, 1933, and January, 1934.

4) Centennial Celebration: The Catholic Pioneer Settlers of Clinton County, Illinois, etc. Privately printed, Belleville, Ill., 1933.



## The Central Verein and Catholic Action

### Officers of the Catholic Central Verein of America

President, **John Eibeck**, Pittsburgh, Pa.  
 First Vice President, **Frank C. Blied**, Madison, Wis.  
 Second Vice-President, **Fred A. Gilson**, Chicago, Ill.  
 Third Vice-President, **Joseph T. Otto**, Rochester, N. Y.  
 Fourth Vice-President, **Mrs. S. C. Wavering**, Quincy, Ill., Pres. Nat. Cath. Women's Union.  
 General Secretary, **F. J. Dockendorff**, La Crosse, Wis.  
 Assistant Secretary, **Frank Stifter**, Carnegie, Pa.  
 Treasurer, **Wm. J. Kapp**, New York, N. Y.  
 Marshal, **Charles Stickler**, Poughkeepsie, N. Y.  
 Trustees, **Michael Deck**, St. Louis; **E. A. Winkelmann**, St. Louis; **Jos. F. Brockland**, St. Louis; **Wm. Siefen**, New Haven, Conn.; **John A. Roehl**, Milwaukee, Wis.; **John L. Jantz**, Detroit, Mich.; **Aug. Gassinger**, Baltimore, Md.; **A. G. Maron**, M.D., Brooklyn, N. Y.; **John A. Suellentrop**, Colwich, Kas.  
 The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Leagues, and the following members-at-large: **Philip H. Donnelly**, New York; **Chas. F. Hilker**, Indiana; **Louis M. Seiz**, New Jersey; **Gus J. Reininger**, Texas; and **John J. Baumgartner**, North Dakota.  
 Hon. Presidents: **M. F. Girten**, Chicago, Ill.; **Willibald Eibner**, K.S.G., New Ulm, Minn.  
 Communications concerning the Central Verein should be addressed to the General Secretary, **F. J. Dockendorff**, 502 So. 14th Street, La Crosse, Wis.

*All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

*Pius X.*

### Catholic Action

#### I.

When more rapid history is made than is now taking place under our very eyes, a new race will be required to make it. In a mere score of years, dynasties centuries old have disappeared, new boundaries arisen, new nations formed. Strange theories of government are being tried out everywhere. Scarcely a country in the world remains today what it was but twenty-five years ago. The older generation of men now living find the "impossibilities" of their youth become realities and, uncomprehending, they have cried out in alarm at the restless and unceasing changes that would hurl their cherished traditions of the past into oblivion.

There is exhilaration and intense interest also to be found in this age of ours. But to enjoy its thrill as we would a romantic history of the days of Charlemagne or Napoleon, we cannot allow ourselves to be so submerged in the

tiny eddies of our own life's current that we cannot view the whole advancing tide, nor suffer the frequent use of the terms "depression" and "oppression" to affect the inner fibre of our being. It is a peculiarly Catholic virtue "to see life steadily and see it whole."

Not only in the progress of science and government, linking the whole world speedily into one great family, can we rejoice and be enthused, but also in our great and glorious Catholic Church, which means so much more to us and which is ever filled with the spirit of youth and progress. Never in history has she been stronger, her members more numerous; in modern times her visible Head has become ever more influential, more respected. Throughout the world the laboring classes are steadily winning recognition for the principles laid down in their behalf by the Supreme Pontiffs; one by one the nations—Italy, Belgium, Austria, Poland, Bulgaria—give public recognition or constitutional adoption to plans originally proposed by the Church for the social and economic welfare of the people. In the United States, the terms "a more abundant life" and "social justice", borrowed from papal Encyclicals, have become a part of the national popular vocabulary. Thus we may perceive the words of Christ, and of Christ's Vicar, everywhere penetrating the minds of the people and guiding them in the paths of justice and sound doctrine.

Yet never in history has the Church been obliged to prepare for a graver struggle against more powerful forces, than it now foresees in the coming battle with atheism. Girding herself with the "armor of Christ", she goes joyfully and confidently into the fray. For this new warfare something more is needed than the teaching of profound doctrines to those who will not listen. It is lay organization "participating in the hierarchical apostolate of the Church." Our enemies have linked the forces of political action, social theories and atheism into organizations, differing, indeed, in social theories, even differing to some extent in methods of action, but one in their attack on God and religion, with the Catholic Church singled out as their chief adversary. To meet this attack and arm her children for their protection, the Church has adopted a tactic suitable to the needs of the times, and given it a name—Catholic Action.

Here is a term that may not be bandied about and used by everyone in misleading significations. It is only for ourselves, and its meaning has never been clear to others, be they statesmen, editors or hostile agitators. It is a term so full of meaning that only those who possess the grace and gifts of the Holy Spirit are capable of comprehending it aright. Included in its meaning is "a more abundant life," but the "life" here referred to is a life which our enemies cannot take from us, since it is the



life of the Mystical Body of Christ in which we share as members; "more abundant" because now we are permitted to participate, (not merely collaborate), in the apostolic functions of the hierarchy for which mission we receive special grace and virtue; and "more abundant" because our solidarity with one another in the Mystical Body is strengthened in our hearts and made more manifest to all in the organization which characterizes Catholic Action.

Catholic Action must not be confused with the works of Catholic Action, be they ever so holy and useful to the Church! Externally, indeed, there are four chief elements entering into Catholic Action: the laity, the apostolate, organization, and the official mandate of the hierarchy, and under the apostolate all good works of whatsoever kind are included. But Catholic Action goes much deeper than all this. In the individual soul it is founded on two ineradicable seals: that of Baptism, by which we are sealed for all eternity as what might be called "static" members of the Mystical Body, and so share in its life and benefits; and that of Confirmation, wherein we receive the Holy Ghost with the power and mission of apostles to defend our faith and propagate it. Since, by Christ's will, we receive this latter Sacrament and seal only through the Bishop, it is likewise His will that the powers of action we here receive be employed under the direction of the Bishop. Thus we are constituted, as St. Peter said, "a royal priesthood." A priest, as we know, must receive "faculties" from the Bishop to employ the powers he already possesses. In a similar manner, we also must receive episcopal sanction to represent the Church of God in whatever good works we may decide to undertake in virtue of our vocation as apostles. Otherwise we inject ourselves into an office to which we do not properly belong, and hence the efficacy, at least, of our works will be impeded, or we may even do positive harm. It is to supply this mandate, to properly coordinate the works undertaken through it, and to inject a steady directive and inspirational impulse to them, that the Catholic Action plan has been adopted.

Non-Catholics and Catholics alike have often marvelled at the great simplicity, order and effectiveness with which the Catholic Church is organized, and with which she coordinates the vast numbers of peoples of all races and temperaments in carrying out her mission. Directly and primarily this mission consists in saving and sanctifying souls through the administration of the Sacraments, through the preaching and teaching, and through the prayers and sacrifices of those ordained for these functions.

Intimately connected with this, but less directly, the Church has also a cultural and social

mission, for these influences closely affect the lives of her children. The advancement of culture and social welfare helps safeguard their faith, makes life easier for them here, and their progress in virtue less arduous. Here the greatest dangers of our times are to be feared, and here the Catholic laity find a wide sphere of apostolate within their powers and capabilities.

That this work may advance more rapidly, and achieve more wide-spread and perfect results in a short time, the resources of power and influence of the Church have now been thrown open to the laity. All the wisdom and experience of the ages with which, under supernatural guidance, the Church has so beautifully directed her forces for the advancement of the religious apostolate, are now being devoted to the organization of the laity and their incorporation into the active forces of the Church Militant. Just as the Religious Orders of the Church have lay Brotherhoods, Third Orders and Sodalties to assist them, so now also the hierarchy and secular clergy are to have as their active assistants and co-workers, an organization composed of the laity of all ages and both sexes.

JAMES D. LOEFFLER, S.J.  
Weston, Mass.

### On Usury

If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries. If thou take of thy neighbor a garment in pledge, thou shalt give it him again before sunset. For that same is the only thing with which he is covered, the clothing of his body, neither hath he any other to sleep in: if he cry to Me, I will hear him, because I am compassionate.

(Exodus 22, 25-27)

If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee, take not usury of him nor more than thou gavest . . . ; thou shalt not give him thy money upon usury, nor exact of him any increase of fruits.

(Leviticus 25, 35-37)

Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing. But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury: that the Lord thy God may bless thee in all thy works in the land, which thou shalt go in to possess.

(Deuteronomy 23, 19-20)

Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? . . . He that hath not put out his money to usury.

(Psalm 14, 1-5)

He that heapeth together riches by usury and



loan, gathereth them for him that will be bountiful to the poor.

(Proverbs 38, 8)

Woe is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury: yet all curse me.

(Jeremias 15, 10)

If a man be just, . . . and hath not lent upon usury, nor taken any increase . . . , he shall surely live, saith the Lord God . . . (He) that giveth upon usury and taketh an increase, shall such a one live? he shall not live.

(Ezechiel, 18, 5, 8, 13)

Thou hast taken usury and increase, and hast covetously oppressed thy neighbors: and thou hast forgotten Me, saith the Lord God.

(Ezechiel 22, 12)

### Co-operative Banking

It seems remarkable that Professor S. K. Yegnanarayana Iyer, M.A., president, Provincial Co-Operative Union, Madras, should have recommended to the Fifth Cochin State Co-Operative Conference "another successful experiment in Urban Banking that may be tried," the lending of money "on the pledge of gold and silver." Borrowing money in this way, he declared, had been the practice in India from time immemorial and that this method avoided the unpleasant necessity of obtaining a surety as co-signatory to the pro-note. He was not forgetting the fact that this would be put down as poor banking with very little of co-operative element in it. He thought, however, that the Raiffeisen ideal was possible only in a small community, as in a village, where every member can and does know all the financial transactions of every other member. In Peoples' Banks, on the other hand, whose membership runs into thousands, there was absolutely no harm, the speaker declared, in adopting the method referred to for securing the loans advanced.

"I saw during my recent visit to Baroda," Professor Yegnanarayana Iyer continued, "the famous Urban Bank of the City, popularly known as 'Anyonya', carrying on successfully this business of lending on the pledge of jewels, and what surprised me most was, they have been advancing money on jewels made of diamonds and other gems, which to us laymen would appear to be rather risky. If you have a reliable goldsmith or some technical expert to appraise the value of golden or silver ornaments or vessels brought as pledges, there should be no difficulty in running this line of business."

We refer to these opinions chiefly because they merely reiterate the policy underlying the *Mons pietatis*, founded as a charitable institution in Italy in the 15th century, largely through the efforts of the Franciscans. While the charitable *Montes* existed in the Catholic communities of Europe, and even in Mexico, in-

to the 18th century, they were generally succeeded by Municipal Loan Offices.

The presidential address, we have quoted from, further suggests that in urban areas with a large population enjoying a fixed monthly income, "steps should be taken to start Thrift Societies [called Credit Unions in our country] if not among the salary-earners, at least among their womenfolk who, I am sure, would respond more satisfactorily."<sup>1</sup> "Women in this part of India," the speaker continued, "run very successful Kuries or Chits for purchase of silver vessels, Saress or ornaments, and under proper direction they would form excellent material for the running of 'Thrift Societies'."

We believe women in our country have not been drawn sufficiently into the Credit Union movement. Under present circumstances, we refer to the tendency of women to compete with men, it may be necessary occasionally to organize Credit Unions to be operated solely for and by women.

### Credit Union Principles and Practices

A Credit Union Institute was a feature of the National Catholic Rural Life Conference, conducted early in November in St. Paul.

Mr. Frank Bruce, Milwaukee, treated of "The Credit Union as Seen by a Business Man", Mr. Claude Orchard, Asst. Director, Federal C. U. Section, Farm Credit Administration, of "The Government and the Credit Union", and Rev. Joseph M. Campbell, Ames, Iowa, now President of the Conference, of "The Credit Union's Place in Society". Rev. Wm. McGuire, Genoa, Ill., led the discussion, which, it is reported, was very active.

\* \* \*

The action of the annual convention of our Minnesota Branch to promote, through a special committee, the organization of parish C. U.'s in the state, has now resulted in the founding of a society of this kind in St. Mary's congregation, headquarters, C. V. convention of 1928, at St. Cloud, Rev. Luke Fink, O.S.B., pastor.

The Committee is confident it will be possible to organize C. U.'s in two St. Paul parishes and at St. Martin, Minn. Hitherto only one parish union, St. Agnes, of St. Paul, had operated in Minnesota.

\* \* \*

To the comparatively few rural Parish C. U.'s in our country one more has now been added, organized on November 11th in St. Gertrude's congregation at Krakow, Mo. While the charter has not yet been obtained, all preliminaries were perfected recently, the original group of men and women volunteering for membership numbering 17.

Mr. B. L. Barhorst, C. U. Consultant of the Central Bureau, and Mr. Brockland of the C. B. staff, cooperating with the pastor, Rev. R. B. Schuler, had addressed the parishioners on this subject in April, and at the second meeting prepared them more specifically for the forming of the union. Mr. E. A. Winkelmann, President of the Cath. Union of Missouri, and active in St. Boniface C. U., St. Louis, recommended the organization of an association on the strength of his practical experience with the parish union.

<sup>1</sup> Supplement, *The Madras Journal of Co-Operation*, March, p. 11-12.



Largely due to the consistent pioneering of the C. V. for the Parish Credit Union, members of two Connecticut parishes have obtained charters to operate parish Credit Unions under the new Federal C. U. law. The new credit cooperatives were established in St. Mary's congregation, Meriden, and St. Boniface, New Haven.

Washington headquarters of the C. U. Section of the Farm Credit Association, under whose jurisdiction the federal unions operate, declare these two societies to be the first unions conducted "under religious auspices" granted federal charters.

Washington fails to report, the reason for the new incorporations is that Connecticut has no law enabling establishment of Credit Unions. Our State Branch fought ineffectively for the adoption of such a measure.

A third C. U. is about to be established by our members in Waterbury.

### Youth Movement

The conviction that conditions demand the problems of youth should be put well to the front in Catholic Action, found expression in one of the resolutions adopted by the National Council of Catholic Women at their Washington convention in October. The lead had been given the meeting by the Bishop of Omaha, Most Rev. Joseph Francis Rummel, who told the delegates:

"At no time in the history of human experience was there manifest such a vying and striving for the possession of the mind, the heart and the brawn of youth as is almost universally in evidence today .... In the United States our federal and local governments are content [contrary to policies pursued by political leaders in Italy, Germany, Russia and Mexico] to insist upon universal education and whatever degree of physical and general cultural training may be more or less intimately connected therewith. They leave the development of youth along spiritual, moral, cultural lines to the home, the churches, private schools, and other agencies, especially organized for these purposes. This circumstance places upon these institutions a vast responsibility which looms the larger because the youth of America is surrounded by so many influences which militate directly or indirectly against proper attainment of spiritual and moral ideals."

The resolution, after a preamble, a summary of Bishop Rummel's words, declares:

"The National Council of Catholic Women pledges itself anew to lend every effort to develop increased activities and enlarged programs throughout the country to the end that a National Catholic Youth Program, as suggested by His Excellency, Bishop Rummel, at the present convention, and as presented by His Excellency, the Apostolic Delegate, at the convention in 1933 in St. Paul, may be developed, adopted and effectively carried out in each diocese under episcopal direction and guidance."

\* \* \*

The monthly bulletin of the Young Men's Sodality of St. Peter's Parish, Jefferson City, Mo., devotes practically a page—the mimeograph bulletin is only two pages—to the Rochester convention of the C. C. V. of A. The well bal-

anced, appreciative statement concludes with the declaration:

"We have seen the great work that has been done by our fathers during the past four score years, and the burden of this work is fast falling upon us. To be competent, and to merit a measure of the success that was theirs, requires constant effort and a spirit of loyalty to our organizations. Only if we grant both can we feel assured we are accomplishing something in the field of true and timely Catholic Action."

The Spiritual Director of this Sodality, Rev. M. W. Deck, and three members were delegates to the convention. One of the young laymen represented the Jefferson Deanery District League of the Young Men's Section of the Catholic Union of Mo. \* \* \*

It is entirely in harmony with the spirit of the Catholic youth movement that organizations of youth should arrange for their members the opportunity to gain the Holy Year Indulgence.

In this respect, the St. Louis City and County District League, the Y. M. Division, Cath. Union of Mo., has set others a good example. It intends to conduct a pilgrimage to the churches designated by the Archbishop of St. Louis and visits to which are required to obtain the Jubilee Indulgence.

### On the Maternity Guild

The attention of a wide circle of Catholics has been drawn to the Maternity Guild, as contemplated and promoted by Rev. Fr. Schagemann, C.S.S.R., by the *Sacred Heart Messenger*. It is the issue of the present month refers to this so timely institution thus:

"Another form of Catholic Action that should commend itself to clergy and laity alike is the establishment and operation of Maternity Guilds, as a means of effectively combating the spread of pagan practice of birth-control and the consequent decline in the birth-rate, at least among Catholics. The Catholic Maternity Guild, as devised by the Rev. J. J. Schagemann, C.S.S.R., and sponsored by several Catholic societies, is an attempt to realize the wish of Pope Pius XI, expressed in his Encyclical on Chaste Wedlock ('*Casti Connubii*'), that pious associations of the faithful come to the aid of those who, for economic reasons, fear the financial burdens of parenthood. The Guild, already a reality in several dioceses, consists of a group of individuals in a parish who combine to build up a fund for the purpose of defraying the expense incidental to childbirth in the families of its members."

The "several Catholic societies" referred to as sponsoring the Guild are the Central Verein and the Nat. Cath. Women's Union.

\* \* \*

An impetus has been given to both the Maternity Guild and the Parish Credit Union in the Diocese of Pittsburgh by His Excellency, Bishop Hugh C. Boyle. He has authorized Rev. Edwin P. Fussenegger, Spiritual Adviser of the Allegheny County Section, Pa. Branch of the C. V., to organize societies of this nature. Most Rev. Bishop Boyle wrote Fr. Fussenegger:

"I shall be very glad if you can establish Maternity



Guilds in the Diocese through contacts which the C. V. has made or through any other manner of approach."

Bishop Boyle's endorsement for the organization of Parish Credit Unions is equally favorable.

### Necrology

While a resident of St. Louis, just twenty years ago, the late Rev. Joseph Reiner, S.J., who passed away at Chicago on October 14, became well acquainted with the endeavors of the C. V. and its Bureau. The contact then established was continued by him throughout the years.

The last thing he wrote was a paper on "More Social Action"; Father Reiner died just three days later. "For nearly twenty years he had pleaded for more social action," Fr. Paul L. Blakely, S.J., writes in *America*; "at times, especially in his younger days, his exuberance of zeal made him as welcome to the conservatives (?)<sup>1)</sup> as a toothache." Father Blakely thinks the deceased confrere's motto must have been taken from Father Faber, quoted in the article referred to: "You did not come into this world in order that you might go to your grave an unoffending and unproductive man; God wants something more of you than that you should be unoffending; to be unproductive is a capital offense against Him and souls."

We readily concur in the opinion expressed by the writer that "Father Reiner always tried to be productive." Likewise, that he regretted to have offended, "but permitted nothing to discourage him." And he had reasons to be discouraged. He left Cincinnati, for instance, because he seemed too "radical" to certain individuals of the House of Have, whose residents are tremendously sensitive when they believe their most vulnerable spot, the bank account, threatened.

Born in Chicago of German parents, Father Reiner studied at St. Francis Seminary and the University of Innsbruck before entering the Society of Jesus.

\* \* \*

An enthusiastic protagonist of true Catholic Action was lost to the Church by the death of Rt. Rev. Msgr. Leander M. Roth, Canon, St. Louis Cathedral, New Orleans, and pastor of St. Teresa's parish of the same city. Nor was he a newcomer to the cause; he was the moving spirit of the Louisiana Federation of Catholic Societies which survived the national body. In recent years he fought sterilization bills introduced into the Legislature of the state and for this purpose made use of literature on the subject published by the Bureau.

Although Msgr. Roth could grant the C. V. little practical support, he became a Life Member of our federation. But in more ways than this even he proved his interest in the activities of the organization. The deceased was the author of a number of books and

<sup>1)</sup> Conservative should not be confounded with reactionary. All Catholics, the salt of the earth, if worthy of the name, are conservative.

brochures, which we are seeking to obtain for the Library, let us add. Had death not interfered, we would, in all probability, have published a brochure on "Mixed Marriages," whose author Rt. Rev. Canon Roth was.

### Catholic Editor Turns Botanist

Not too many American Catholics have explored the field of botany. At the moment, we remember but one, a convert. Now, Mr. Charles A. Zenkert, for a number of years Associate Editor of the *Echo*, of Buffalo, has produced a notable volume on the "Flora of the Niagara Frontier Region", published by the Buffalo Society of Natural Sciences.

It is not our intention to speak here of that part of the work (consisting of 328 pages in large octavo) devoted to the systematic account of the species enumerated by the author, and which occupies a preponderant part of the book. We do desire to mention that the sociologist may peruse with advantage the valuable introductory chapter on "Regional Environmental Conditions." Factors, such as "Human Agencies and Man-Wrought Changes," "Indian Occupations," "Pioneer White Settlements," "The Waning Forest Covering," "Effects of Deforestation," "Immigrant Plants," "The Weed Flora," and "Escaped Cultivated Plants" are subjects that have a bearing on the attitude and influence of man on his geographical environment and its reactions on man and culture. Unfortunately we have no such book in English as Victor Hehn's work on "Kulturpflanzen und Haustiere in ihrem Uebergang aus Asien nach Griechenland und Italien sowie das übrige Europa,"<sup>1)</sup> a classic which we have never yet found mentioned in English literature.

Mr. Zenkert is a native of Cleveland. Those interested in the C. V. youth movement will be glad to learn that he was, in 1906, president of the Cleveland D. R. K. Jünglings Central Verein and also of the local federation of the C. V. While largely engaged in newspaper work at the present time, Mr. Zenkert is also Research Associate in Botany, Buffalo Museum of Science. His interest in the natural sciences was aroused during a sojourn in Northern Ontario in 1920-21. But unwilling to remain a mere dilettante, Mr. Zenkert devoted himself to special studies in this for him new field at the Buffalo Evening Technical High School, Canisius College, and the University of Buffalo. The volume referred to is the ripe fruit of his studies and research.

According to reports received from various parts of the country, *Central Blatt and Social Justice* finds interested readers in public and institutional libraries. Recently a member, who provides a copy of our magazine for the reading room of a certain Public Library in the State of Pennsylvania, was told by the Librarian, of whom he had inquired whether *C. B. and S. J.* was called for, that it was in demand especially among school teachers.

<sup>1)</sup> Sixth ed. Berlin, 1894.



## The Apostolate of Books

The number of monastic and school libraries to which we send books has increased to thirty-two; six of the former are situated in Travancore and one in Cochin State, So. India. A number of individual missionaries in Africa, China, Japan, Canada and our country also receive Catholic books from us from time to time. Occasionally we must buy books, especially desired by some missionary, but generally we distribute volumes donated to us and which turn out to be either duplicates or of a class not included in the C. V. Library.

Among recent acknowledgments for books forwarded over sea the communication addressed to the Bureau on August 27. from the Province of Nueva Viscaya, in the Philippine Islands, is characteristic:

"Yesterday evening I received your parcel containing the four volumes announced in your letter of July 23rd. I thank you most sincerely once more; these books are of the very kind wanted here. I can pass them on to some of my friends, either Protestants or ignorant Catholics. Moreover, last night I began to read one of the volumes sent me and am now planning to lend this particular book, and a few others, to my fellow-priests here in Nueva Viscaya. Of course, all of us have a small library and we lend each other our books."

To this communication we may add the note addressed to us by Mother M. Eugene, Superior, St. Louis' School, Baguio, in the same dependency of the United States:

"I want to tell you how grateful I am because you so regularly send us books, magazines, and pamphlets. Please continue to do so, because thereby you assist our educational work."

The Central Catholic Library at Dublin, whose commendable efforts to establish a library of Catholic books only has attracted attention, is likewise on our list. Rev. Stephen J. Brown, S.J., the founder and indefatigable promoter of this undertaking, wrote us on September 18th:

"Once more we have to thank you for two further substantial parcels of books, sent on or about September 5th. They are very welcome."

In closing, Father Brown assures us:

"I fear this giving of books is very one-sided indeed, but we hope to have some to give in course of time."

Our members and friends may rest assured that all books and brochures entrusted to us are disposed of conscientiously.

\* \* \*

On request, a parcel of brochures and Free Leaflets was sent to a seminary in the Philippine Islands. We have now been informed regarding the use made of the contents of the package. Having assured us that "this literature arrived at a very opportune time", the writer of the letter continues:

"One copy of each pamphlet and leaflet was given to the eight Rev. Professors in our Seminary and likewise to the eight newly ordained subdeacons. The balance I distributed among other members of the Diocesan Clergy.

"The priests were indeed glad to obtain a copy of the 'Brief Catechism of Catholic Action'. In fact, we could make good use of another lot of this booklet, because Catholic Action is being discussed throughout the Islands. The leaflet on Credit Unions is, as you surmised correctly, of no great practical value in the Philippines at the present time. Nevertheless, I was glad you enclosed a few copies which may be the seed of some future growth and development of so beneficent an institution as this. On the other hand, the Free Leaflet on 'The State and Parochial Schools' is of immediate value for our Diocese because it throws light on a subject in which all of us here are interested."

## From Mission Fields

The "century of dishonor", of which the author of "Ramona" spoke in 1876, has unfortunately been protracted until we may now declare with equal truth that the American people have abused the Indians for one hundred and fifty years. The very same greed which our nation now seems to loathe robbed the Indians and left them helpless and to a degree dependent on charity to this day.

Receipting for a bale of clothing addressed to St. Mary's Indian Mission, Lower Brule Reservation, S. D., Rev. J. Speyer, S.C.J., writes us:

"Many families depend entirely upon the Missions for clothing and yours was the first shipment received by us for over four months. Three poor families had their eyes on the quilt; trousers and coats were gone before the demand was satisfied. None of our families may say they have the clothing they need for the winter; but all of them obtained what they needed most."

In concluding, Fr. Speyer writes:

"We shall await further shipments and hope we may not wait in vain."

Fortunately, a number of Mission Circles have supplied the Bureau with garments, etc. intended for infants. The wisdom of their action is attested to by Rev. Fr. Sylvester, O.S.B., St. Paul's Indian Mission, S. D.:

"The Indian mothers were especially happy to receive the nice new clothing for their babies. So little of this kind of wearing apparel has been received that our papooses have been nearly neglected."

\* \* \*

A veteran of the Indian Missions in South Dakota, Rev. Placidus F. Sialm, S.J., expresses astonishment over the amount of clothing the Bureau manages to press into a bale. He writes:

"The quantity exceeds almost scriptural measure: 'Shaken together, pressed down, running over'. Pressed down, pressed hard, tied down, yes, charity can do all these things in the Communion of Saints, because the Head, who is Christ, animates these good charitable souls who cooperate so wonderfully to accomplish the tasks of charity."

\* \* \*

The children taught their catechism by the scholastics, Sacred Heart Scholasticate, Chethipuzhay, in Travancore State, India, have presented the C. V. with a rich spiritual bouquet in recognition of devotional articles, holy pictures, etc. sent them from time to time.

The little ones offered up 600 communions and 1200



Masses for the benefit of their benefactors; they prayed 800 rosaries and performed numerous other acts of devotion with the same intention.

## With the C. V. and Its Branches

### The District League, Medium of Study and Action

The District League, well conducted, is a useful medium for the promotion of study and action. Above all in the furtherance of the aims and endeavors given emphatic expression by the conventions of the Central Verein and the State Branches. Hence we find numerous groups studiously applying themselves to discussion of the resolutions of the national and state conventions, and seeking to apply to local conditions the principles and recommendations voiced in these declarations.

This is true not only of the District Leagues of the Central Verein but also of those of the National Catholic Women's Union. In the State of Arkansas, probably more severely affected by visitations of nature and the depression than any other of the commonwealths in which we have affiliations, the District League of the N. C. W. U. for the western section conducted no less than 9 meetings, in various communities, between October 1st, 1933, and the same date this year. At each of these gatherings the principles enunciated in resolutions of the C. V. and N. C. W. U. were discussed and effective stimulation granted the charitable endeavors urged and engaged in by the national union. Inasmuch as these District meetings are to an extent an innovation, the activity displayed and the results achieved are the more remarkable.

In Quincy, Illinois, the District League of the Women's Union conducts monthly meetings, at which the resolutions of the State and national bodies are discussed, while committees vie with each other in seeking to carry out in practice the aims of the organization. Committees on Sewing for the Missions, for the Maternity Ward of St. Mary's Hospital, on visiting the aged and infirm in institutions, have labored diligently for years at their chosen tasks; the League has practically initiated the institution of the Maternity Ward in question, and now has ventured into a new field, the establishment of a Maternity Guild.

The Women's District League for St. Louis City and County continues to conduct monthly meetings at which lectures are delivered in consonance with the principles of our organizations and numerous active committees report on their endeavors while receiving encouragement for new efforts. Legislation, mission aid, lay retreats, combatting indecency on stage, screen and newsstand, sewing for St. Elizabeth Settlement, support of Our Lady of Good Counsel Home for Incurables are among the tasks to which committees devote themselves.

Active District Leagues of the Women's Union are operative also in New York City, Pittsburgh, Philadelphia, the Lehigh Valley in Pennsylvania, Baltimore, Hudson County and Essex County, New Jersey, Cleveland, Milwaukee, Chicago, the Jefferson City Deanery, Missouri, Springfield and Decatur, Ill., and elsewhere. In other localities the women affiliated in the Union co-operate actively with the organizations of men and meet with them. Wherever the Union has taken firm root, the units and leagues seek to translate into action, with particular application to local conditions, the directives obtained from the larger federations of which they are a part.

That the District Leagues of the C. V. properly pursue largely the same aims, barring the specific devotion to

promotion of charitable enterprises exemplified by the women's organizations, is demonstrated over and over again. At the annual meeting of the District League of Sedgwick, Kingman and Reno Counties, Kansas, conducted at Andale October 17th, the Youth Problem was emphasized even in the sermon delivered by the Rt. Rev. Msgr. G. Birrenbach, Wichita, and actively discussed at the subsequent business session and the mass meeting, particularly by President Jos. Spexarth. An equally acute issue, the endeavors of the Legion of Decency, was presented to the meeting by Mr. Emmett Blaes, of Wichita. The resolutions, too, take cognizance of C. V. aims and local problems. They treat of the Child Labor Amendment; Campaign for Decency; Old Age Pensions; the "Four-Point-School-Law" (a Kansas issue); the Dance Problem; Interparochial Meetings of Officers of Societies; Temperance; The Study of German History and Traditions. Moreover, the resolutions of the convention of the Central Verein were endorsed. Co-operation in a C. V. enterprise was evidenced further by a gift of \$10 towards the Fund for the rehabilitation of the Manchurian refugees. The entire meeting reflected the interest evidenced in its preparation and deliberations by the pastor at Andale, Rev. J. J. Grueter, who also addressed the delegates and had arranged for a banquet, an innovation for the League. The co-operation in Catholic Action and with the Central Verein on the part of an entirely rural group shown on this occasion is typical of the attitude of similar organizations, urban and rural.

The keynote of the Rochester convention "Restoration of the Christian Family" was sounded again at the District League meeting held in La Crosse, Wis., October 21, three parishes being represented in the audience. V. Rev. Joseph Riesterer, pastor of Holy Trinity parish, spoke on the Family in the sense of the resolution, while Rev. G. Jaegen, of Winona, Minn., discoursed on Leakage in the Family, Religion and Citizenship. Rev. A. Schuh, chaplain of the Orphanage at La Crosse, dwelt on the recent convention of the Cath. Women's League, at Marshfield, voicing also his acknowledgment of the endeavors of the C. V. and the N. C. W. U. Returning to the lessons to be drawn from the Rochester convention, Mr. Frank J. Dockendorff, General Secretary of the C. V., discussed the principal resolutions adopted by that congress.

Pursuing its discussion of C. V. resolutions, the League for St. Louis City and County had arranged for a lecture on Strikes and Lockouts, delivered at its November meeting by Rev. Joseph Wahlen, M.S.F.

A unique program of lectures has been prepared by the officers of the City Federation of St. Paul. Beginning a series of addresses on historical subjects at the November meeting, Mr. Frank Kueppers presented a review of the history of the Parish of the Assumption, listing a number of contributions to the religious and cultural life of the city and the state emanating directly or indirectly from that congregation. These are by no means insignificant, since among them may be named the establishment of the Catholic Aid Association of Minnesota and of St. Joseph's Orphanage in St. Paul, and the founding of the *Wanderer*.—Mr. J. M. Aretz, in the second address, dealt with the lives of the German Catholic pioneers in "the big woods" of Scott and Carver Counties.

The Buffalo Branch of the C. V. of New York made the Legion of Decency the subject of discussion at the October meeting, with the resolutions on this subject adopted by the convention of the C. V. and N. C. W. U. as a basis. Rt. Rev. Msgr. G. J. Weber, pastor of the parish of Our Lady of Sorrows, related experiences of a journey through Europe and his observations at Konnersreuth, the home of the stigmatized Theresa Neumann.

Thus these Leagues serve as channels through which instructions on and inspiration for Catholic Action are regularly disseminated,



along with general knowledge on matters of import and interest. Study and action are thus constantly promoted by these local federations.

### A District League's Silver Jubilee

The esteem in which well deserving District Leagues are held by officers of the C. C. V. of A. is well illustrated by the circumstance that Mr. John Eibeck, President of our Federation, and Mr. Frank Stifter, Assistant General Secretary, and likewise President of the Pennsylvania Branch, both of Pittsburgh, attended the Silver Jubilee meeting of the Lehigh Valley League, conducted October 28th at Cata-sauqua. Indicative of the spirit animating the members of this federation is the statement communicated to the Bureau by Mr. Eibeck:

"It was a real revelation to me to take part in this great gathering of men and women of the Lehigh Valley District . . . It is truly astounding to note the enthusiastic cooperation demonstrated at these meetings and the deep interest the delegates take in all matters pertaining to the League and our Central Verein. It was an impressive Catholic rally, during which fruitful and constructive efforts along the lines of Catholic Action were evident on all sides . . ."

The program corresponded to the dignity of the occasion. Solemn High Mass, a sermon by Rev. J. May, Spiritual Director of the League, a community dinner, business sessions for the men's and women's branches (each being attended by several hundred delegates), and a mass meeting which attracted several hundred more participants than the parish hall, holding 800, could contain, were the features.

The Rt. Rev. Msgr. Leo Fink, of Allentown, addressed the mass meeting on the achievements of the early German Catholic Missionaries in Western Pennsylvania, while Mr. Eibeck spoke, in German, on the history of the C. V. at large and in the state. That the League, by its application to the tasks it pursues, has won the confidence of the clergy of the district is evident from the attendance of fifteen priests on the occasion.

Twentyfive years of uninterrupted devotion to Catholic Action by a District League is a record to be proud of. A purely voluntary federation of societies which can expect no material advantage from membership and cooperation, the League is an embodiment of that spirit of spontaneous willingness to devote time, energy and means to ideal purposes which the C. V. sought and seeks to foster. The Lehigh Valley League, by no means the only jubilarian of this kind in our federation, exemplifies this spirit well.

Writing from the rectory of a Michigan parish, Rev. A. O., says:

"Kindly renew for the coming two years this valuable pioneer."

"Both publications are wonderful!", we are assured by Rev. F. J. K., Ohio, renewing his subscription for *Social Justice* for one year and the *Women's Bulletin* for two years.

### Resolutions of State Branch Conventions

While the resolutions adopted by the recent convention of the C. V. of New Jersey are on the whole modeled upon those of the C. C. V. of A., the declaration on "Support of Parochial Schools" deviates from that of the Rochester meetings on "Education, a Community Project." It asserts, in part:

" . . . In view of the facts stated (concerning the double burden of taxation borne by Catholics educating their children in schools of their own, and saving the State large sums of money), we believe ourselves justified in suggesting that our State find some method whereby financial assistance can be given to those parochial schools in which lack of funds curtails educational endeavors; the status of such schools, however, and their curriculum, must not be interfered with."

A further declaration, "Recovery Legislation," contains the recommendations:

"We favor legislation limiting the use of labor-saving devices and specifying the amount of profit that may be made upon the manufacture, sale and distribution of the products of industry. We favor a rational system of unemployment insurance. We favor the abolition of overtime work and the installation of three shifts in establishments obliged to operate continuously. We urge the restriction of Sunday labor to the absolute necessities of life. Furthermore we hope women may be constrained not to engage in gainful employment unless necessity compels them to do so. We urge compulsory arbitration in labor disputes when the parties cannot reach an agreement among themselves. The corporate monopoly is a scourge upon individual enterprise. We urge government to enact and enforce anti-trust laws."

### Miscellany

Still adhering to what has since 1925 developed into a custom, greatly appreciated by us, Rev. A. J. R., of Iowa, added \$2 to his payment of subscription as intended for the Foundation Fund.

In course of time, \$32 have been contributed in such fashion by this priest.

A new edition of that excellent brochure, "The True Basis of Christian Solidarity," by Rev. Martin B. Hellriegel and the late Rev. A. A. Jasper, is just from the press. While the price (twelve cents) remains the same, the brochure has been endowed with a new garb, a cover.

The "True Basis" is referred to in several recent books, among them "Christian Life and Worship," by Rev. Gerald Ellard, S.J.

The largest individual society affiliated with the C. V., St. Joseph's of Milwaukee, paid members \$3,134.72 on account of the sick benefit fund during the quarter ending on October 1. Its total assets, as of this day, are \$314,150.55.

During the same three months the St. Joseph's Society lost six members by death; their ages were as follows: 80, 65, 56, 86, 67, and 76. Evident proof that well conducted Benevolent Societies are no more apt



to accept unwarranted risks than so-called old line companies.

The praise bestowed by our Ambassador to Mexico, the Hon. Josephus Daniels, on a school system avowedly atheistic, has offended our people to an extent which has found expression in numerous protests.

Among others, the sturdy people of Marienthal, in Kansas, represented by St. Joseph Society, addressed a message of disapproval to the President and the Governor of their State. In the latter case, probably with the intention of reminding His Excellency that our people in Western Kansas would watch closely all legislation pertaining to schools introduced in the coming session of the Kansas Legislature.

The welcome and encouragement accorded by Most Rev. Archbishop Edward Mooney to the delegates of the C. V. and N. C. W. U. attending the Rochester convention, and his interest in the endeavors of our organization, are reasons for rejoicing over the appointment of His Excellency to the chairmanship of the Department of Social Action, National Catholic Welfare Conference.

The cause of Catholic social action in our country will undoubtedly benefit from the wise directions it will receive from a prelate whose views have been so thoroughly attuned to the principles of social reconstruction announced in "Quadragesimo anno."

Copies of our Free Leaflets are sent to a group of German Catholics, organized in St. Joseph's Society at Sydney, New South Wales. The Secretary, Mr. C. J. Bauer, now assures us:

"Our members readily availed themselves of the copies recently received and promised to pass them on to their friends when read. The article on 'Education' by His Grace, Dr. Duhig, of Queensland, was of special interest, as this question of State Aid for Catholic schools is a vital one with us at present. It will, I think, figure largely in the next state elections. The Labor Party is favorably disposed, and it is possible that the Australian or National Party will find it to their advantage to offer assistance."

For the past twenty-two years the Bureau has supplied two press bulletins each week to the Catholic press of the country, one in English and the other in German. Copies are sent to the members of the Executive Committee at the end of each month. The following acknowledgment was recently received from Rt. Rev. N. P., who, in his capacity of Spiritual Adviser to one of the State Branches, is recipient of the press bulletins:

"In the first place, I acknowledge with appreciation the many fine articles published by the Central Bureau and sent to me from time to time. They deserve to be bound and treasured."

It is encouraging to know that even in comparatively remote parts of our continent seriousminded and zealous layfolk are raising the standard of Catholic Action. Writing from

Dominica, British West Indies, Dr. Justin H. Boyer, president, Catholic Action Guild, tells us, there were so many "isms" and sects invading this little Catholic community that it was deemed imperative Catholic Action should come to the fore.

On October 23, according to a program sent us, the Guild conducted a lecture evening at St. Gerard's Hall, Roseau, devoted entirely to a presentation of the missionary labors of the Church. The speakers were laymen, both of whom discoursed on the missionary endeavors of the Church in Africa. One described the early period and the other the later period of the history of the African missions. Towards the close of the program, the Lady Members of the Catholic Action Guild took up a collection intended for the Propagation of the Faith. Promoters of the singing of hymns during C. V. meetings will be glad to learn that the audience in distant Dominica on this occasion chanted the "Faith of Our Fathers".

While conditions of a moral and economic nature clamor for an alert, well informed Catholic laity—a truth impressed upon our people time and again—response to offers to provide really desirable information and guidance to our members frequently elicit an inadequate response only. Up to November 20, out of a total of 1045 secretaries, representing that many societies affiliated with the Central Verein, a scant 39 had replied to our invitation, accompanied by a copy of the Resolutions of the Rochester convention, to obtain from us, free of cost, a suitable number of copies of the declarations and arrange for their discussion at monthly meetings.

These 39 fulfilled their task conscientiously and judiciously, requesting a total of 3157 copies. Yet their number represents but approximately 3.7% of all secretaries, an extremely low percentage. Of course, other organizations meet with similar experiences; precisely this fact, however, indicates how necessary is constant agitation, in order that even a substantial minority may be aroused to the obligation of discussing the problems of the time in the light of sound principles and the experiences of history.

## Books Reviewed

McSorley, Rev. Jos., *A Primer of Prayer*. N. Y., 1934. 12 mo. 120 pp., \$1.25.

The outstanding characteristic of this little book is its practicality. If a particular prayer, whether long or short, graceful or homely, one's own composition or another's, works well, says Father McSorley, then it is good. Persons who say they cannot pray, have only reverently to tell this to God, and, according to this "Primer of Prayer," they will be praying. Meditation, which so many layfolk consider entirely beyond them, is essentially nothing more than thinking before one speaks. "Each one should meditate for the length of time and in the particular fashion which will give the results desired . . . . As soon as one is aroused to the point where he has something to say to God,



he should say it, and he will be praying." Laymen will gain from this book new insight into the possibilities of prayer, and seasoned religious will find many helpful hints.

J. E. R.  
Charlottesville, Va.

Cabrol, Dom Fernand. *The Mass of the Western Rites*. Translated by C. M. Antony. Herder Book Co., St. Louis. Pp. 221. Pr. \$1.50.

The learned Abbot of Farnborough in England is one of those happy scholars who is able to put the results of his researches before the general reader in a form that is attractive and intelligible and yet worthy of the dignity of his subject and the depth of his scholarship. Many popular books have been given us on the Roman Mass in recent years, but this covers rather fresh ground in that it deals as well with the other forms of the Mass in Latin, whether disused, such as those of Africa and the Celtic churches, or living, as the Ambrosian and Mozarabic rites. Abbot Cabrol gives a bird's-eye view of their comparative development from the earliest days down to the present time, and his pages are literally packed with information of a kind most valuable not merely to amateur students of liturgy but to all who love, and therefore wish to know the Mass better and better. For, as the author says, "so far from being an obstacle, the exact knowledge of facts is, on the contrary, of the greatest assistance to true piety." It is surely beyond argument that such books as this, read or explained properly, are at least as useful ascetically as many of the professedly devotional books that are written about the Holy Sacrifice. Buy it and read it and ponder it.

D. A.

Ruland, Rev. Ludwig, D.D., *Pastoral Medicine*. Adapted into English by The Rev. T. A. Rattler, O.S.A.; Edited by Arthur Preuss. St. Louis, Mo., B. Herder Book Co., 1934. \$3.00.

No other profession presents so many and such broad contacts with life as the ministry of souls. True, directly the priest is only concerned with the welfare of souls and his one absorbing task is the warfare against sin. The soul, however, is deeply imbedded in the material, and the ramifications of sin are so far-flung that they crop up wherever one may touch life. As a consequence Pastoral Theology must be built on a very broad basis and borrow its materials from every science that deals with life. It is manifestly absurd to expect the priest, engaged in the practical work of the ministry, to venture forth into such an extended field and gather in for himself the subsidiary information indispensable to the proper discharge of his duties. This harvesting is done by fellow laborers who especially equip themselves for the task and offer the results to him in concentrated and readable form. To be useful the pertinent information is stripped of

its technical character and as far as possible couched in the language of every day. Moreover, Pastoral Theology and Pastoral Medicine must keep abreast of the times and hence be frequently revised. Other things being equal, in this department of Theology the latest publication will always be the most reliable and desirable.

We have good reason to welcome Dr. Ruland's contribution to this branch of theological lore. It is the fruit of long preoccupation with the subject and bears the imprint of commonsense, which particularly in this case is an important factor since extreme views and hasty judgments here can do much harm. One can look to the pages of the book for safe guidance in perplexities that may arise and will find in them the solution of vexing problems inseparable from the exercise of the priestly office. If the book sins, it does so by giving too much rather than too little, a fault which, however, is not very serious. Other volumes will follow so that the large field will be adequately covered. The success of the work in the original German would augur well for the translation.

The author surveys life from its beginning to its end and in this manner easily finds the proper place for the discussion of the numerous topics. This grouping is very felicitous and facilitates the use of the volume. The reader thus will immediately know where to look for such subjects as heredity, baptism, care of the adolescent youth, the proper care of health and the use of euphoric poisons. Much profitable advice will be found in the chapter on Life in Sickness and Health. In view of the increase in mental disorders in our days the chapter on the relations of Moral Theology and Psychology is very opportune. The chapter treating of the Ethics of Sex Life deserves special attention in an age that overemphasizes the sex factor. The treatment of the delicate questions that come under this heading is characterized by a sane outlook on the realities of life and a proper appreciation of the imperious forces involved. On sex instruction the author entertains sound views and differs with those who see in sexual information the one protection against sex aberrations.

Outside of an occasional slip the translation is very creditable. Thus the rendering of Moebius' phrase, "der physiologische Schwachsinn des Weibes" as "the physiological feeble-mindedness of woman" seems too strong; we would regard as preferable "the physiological sense inferiority of woman." That to our mind is the meaning which Moebius intends to convey.

The name of Mr. Arthur Preuss on the title page as editor serves as a recommendation.

C. BRUEHL



## Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

### Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; John Eibeck, Pittsburgh, Pa., Präs. d. C. V.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Jr., Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Die berufsständische Idee in Vergangenheit und Gegenwart.

### II.

Wir haben immer von der "berufsständischen" Idee und nicht bloß von der "ständischen" Idee gesprochen. Das hat seinen guten Grund. Denn der Name "ständisch" und "ständische" Verfassung hat durch die Geschichte einen anderen Sinn bekommen, als wir ihm heute unterlegen. Es gab ja bekanntlich bis zur französischen Revolution in ganz Europa, an vielen Orten auch noch lange nach der französischen Revolution, sogenannte "ständische" Verfassungen und "ständische" Staaten. Diese hatten freilich nichts mit dem heutigen Berufsständetum zu tun. Unter "ständischer" (manchmal auch feudaler) Verfassung verstand man eine Staatsordnung, in der einzelnen bevorrechteten Schichten des Volkes ein besonderes Recht eingeräumt wurde: so vor allem den drei Ständen des Adels, der Geistlichkeit und des Stadtbürgertums. Die französische Revolution begann ja bekanntlich in der Weise, dass vom König die sogenannten "Generalstände" (die états généraux) einberufen wurden, die aus den Vertretern des französischen Adels, der französischen Geistlichkeit und der französischen Städte zusammengesetzt waren. Es fällt natürlich keinem Vertreter der modernen "berufsständischen" Idee ein, eine Rückkehr zu dieser "feudalständischen" Verfassung, wie sie sich im 16. Jahrhundert entwickelte, anzustreben. Die heutige "berufsständische" Lehre will überhaupt keine Rückkehr zu irgendwelchen Formen früherer Zeiten, da sie der Ansicht ist, jede Zeit müsse die ihr arteigenen Formen selbst hervorbringen. Wenn ihr dennoch dieser Vorwurf gemacht wird, so geht er darauf zurück, dass verschiedene Vertreter der berufsständischen Idee die bisher beste Verkörperung der berufsständischen Gesellschaft im Mittelalter und in seiner Gesellschaftsordnung sehen: sie sprechen daher auch sehr viel vom Mittelalter, um praktische

Beispiele anführen zu können; sie sind aber deshalb keineswegs der Ansicht, dass man nun die Formen dieser mittelalterlichen Ordnung wiederherstellen müsse.

Das Mittelalter hatte ja eine Reihe von Einrichtungen, die aus demselben Geiste stammten, der heute die berufsständische Idee erfüllt: da war vor allem die Einrichtung der "Zünfte", die ungefähr dem entsprach, was man sich heute unter "Berufsstand" vorstellt. Die "Zunft" vereinigte auch Arbeitgeber und Arbeitnehmer in ihren Reihen, sie hatte Selbstverwaltung und konnte ihre eigenen Angelegenheiten selbst vertreten. Natürlich gab es im Mittelalter keinen "Stand der Industrie" oder keinen "Stand des Geld- und Kreditwesens", wie sie heute verlangt werden. Das Mittelalter kannte Zünfte der Schneider, der Schuster, der Tischler u.dgl.m. Wir wissen aus der Geschichte des Mittelalters, dass diese "Zünfte" grosse Macht besaßen und oft genug den "Patriziern" (d. i. dem städtischen Adel) ihre Gesetze vorschrieben. Auch das "Lehenssystem" des Mittelalters spielt in den Betrachtungen mancher berufsständischer Theoretiker des vorigen Jahrhunderts eine grosse Rolle. Unter "Lehen" verstand man ja ein (meist in Form eines Grundstückes, von Boden und Aeckern) Besitztum, das der Besitzer an einen anderen zur Benutzung auslieh, wofür ihm dieser andere bestimmte Dienste (etwa Heeresfolge) zu leisten hatte.

Der Zusammenbruch der mittelalterlichen Gesellschaftsordnung war durch den Anbruch der Neuzeit bedingt. Er geschah allerdings nicht von heute auf morgen, sondern währte Jahrhunderte. Manche überkommene Reste des Mittelalters und seiner Gesellschaftsordnung verschwanden in Europa erst 1848, in dem bekannten Revolutionsjahre. An Stelle der mittelalterlichen Gesellschaft trat die neuzeitliche kapitalistische Gesellschaft, die im liberalen Wirtschaftssystem des 19. Jahrhunderts ausmündete. Das "Zunftsystem" hatte in den letzten Zeiten seines Bestandes wirklich manche Klagen hervorgerufen: es entstand eine Art erblichen "Kastensystems" daraus, da die Meister ihren Beruf meistens auf ihre Söhne vererbten, so dass — da immer nur eine bestimmte Anzahl von Werkstätten des gleichen Berufes in einer Stadt oder in einem Orte sein durften — die Gesellen, die neu zum Stand hinzugekommen waren, oft nicht mehr die Gelegenheit hatten, das Meisterrecht und damit die wirtschaftliche Selbständigkeit zu erlangen. Doch statt diesen Uebelstand zu reformieren, zerbrach der neue Geist das ganze System, weil er den Gewinn an Stelle des Bedarfs setzte. Es wurde nicht mehr darnach gefragt: Wieviel von diesen Erzeugnissen werden gebraucht? sondern: Was verdiene ich daran? Diese Einstellung, die sich sicherlich zum guten Teile auch aus dem Schwinden christlichen



Geistes aus der Öffentlichkeit ergab, hatte zur Folge, dass ein wilder Konkurrenzkampf einsetzte, bei dem oft nicht die besten Vertreter ihres Faches, sondern die skrupellosesten und die über die meisten Machtmittel verfügenden Menschen den Sieg davontrugen.

Das Aufkommen der Naturwissenschaften und der Technik trug weiter dazu bei, die letzten Ueberreste des mittelalterlichen Systems zu beseitigen. Es entstanden Fabriken über Fabriken, die sogenannte "Industrialisierung" begann. Sie erfolgte zuerst in England und griff erst dann auf das europäische Festland über, so dass sich auch die Schäden der Industrialisierung zuerst in England auswirkten. Es kam bekanntlich vor etwa hundert Jahren in England zu grossen Arbeiterunruhen und Arbeiterausständen. Unter dem damals herrschenden sogenannten "Manchesterliberalismus" gab es nämlich überhaupt keine Arbeiterschutzgesetze. Frauen, Mädchen und Kinder — diese schon im zarten Alter von 4-5 Jahren — wurden in die Fabriken gestellt. In Mitteleuropa hat sich diese schlimme Folge der Industrialisierung nicht gleich und auch dann nicht in dieser schroffen Form ausgewirkt. Hier ging die Industrialisierung viel langsamer vor sich; in Deutschland setzte sie ja erst so richtig seit dem Jahre 1870 ein. In Oesterreich war es besonders Kaiser Franz I. (1792-1835), der sich gegen die Handels- und Gewerbefreiheit, gegen die Aufhebung der noch bestehenden "Zünfte" aussprach und sich gegen das von ihm so bezeichnete "Liberalitätssystem" wandte. Er strebte eine auf Familie, Beruf und Selbständigkeit gegründete Gesellschaftsordnung an, in der jeder erwachsene Mensch ein "König im Kleinen" sein sollte. Die damalige Zeit ist über die Meinungen des Kaisers hinweggegangen. Von England aus eroberte sich das "System der klassischen Nationalökonomie", dessen hervorragendster Vertreter Adam Smith (1723-1790) war, die sozialökonomische Wissenschaft und übte eine fast schrankenlose Herrschaft aus.

Das neue System der Wirtschaft (ob man es nun kapitalistisch, liberal oder sonstwie nennen will) brachte eine neue Frage mit sich: die Arbeiterfrage. Ehe eine grössere Industrie entstand, gab es eigentlich diese Frage nicht. Damals wurzelte die überwiegende Mehrheit der Menschen noch in ihrem Stande. Jetzt wurden sie daraus herausgerissen, wurden zu Lohnarbeitern gemacht und es entstand das, was wir unter dem Namen "Proletariat" begreifen. Das sind Menschen, die nur von dem leben, was sie in den Fabriken verdienen, die keinerlei Beziehung zum Boden und zum Lande haben, die nur das Allernotwendigste zum Leben besitzen, keineswegs das, was man als "standesgemässen Unterhalt" begreift. Diese rasch anwachsenden Proletariersmassen, die "Arbeiterschaft", bildeten dann auch das Reser-

voir, aus dem die sozialistischen Führer ihre Anhängerschaft herausholten, indem sie ihnen einen "Zukunftsstaat" versprachen, der ihnen eine Reihe von Rechten zurückgeben würde. Schon vor dem Jahre 1848 hatte der Begründer des Marxismus Karl Marx (1818-1883) das "Kommunistische Manifest" verfasst, in dem er alle "Proletarier" aufforderte, "sich zu vereinigen."

Diesen Strömungen gegenüber entstanden schon im vorigen Jahrhundert, ja sogar noch früher andere Bewegungen, die wieder auf die Idee des berufsständischen Gedankens zurückgreifen wollten, wie er sich schon einmal im Mittelalter ausgeprägt hatte. Die Forderung nach einer berufsständischen Gesellschaft ist also gar nicht so neu, wie es scheinen mag. Es ist klar, dass die Männer, die solche Ideen vertreten, zu ihrer Zeit nicht in der Weise gewürdigt wurden, wie wir es heute tun. Aber sie waren doch die Wegbereiter der Entwicklung, die wir heute in einer Reihe von europäischen Staaten der Verwirklichung nahe sehen.

DR. E. GOERLICH, Wien.

#### Kathol. Verbände Belgiens.

Der katholische Boerenbond, die stärkste Organisation der flämischen Bauern Belgiens, zählt derzeit 255,075 Mitglieder; 121,344 Familienoberhäupter in 1244 Pfarrsektionen, 100,095 Bauernfrauen, 17,264 Mitglieder der männlichen und 16,341 Mitglieder der weiblichen Bauernjugend. Aus dem Jahresbericht sei hervorgehoben, dass der Verband im verflossenen Geschäftsjahr landwirtschaftliche Produkte im Werte von 83 Mill. Franken verkauft hat. Die Bank des Boerenbundes besitzt Spargelder im Betrage von 1,6 Milliarden Franken und die Versicherungsgesellschaft des Verbandes zählt derzeit 208,000 Versicherungsverträge mit einer Gesamtprämieinnahme in der Höhe von 55 Millionen Franken.

Die katholischen Arbeitgeber Belgiens hielten in Antwerpen in Anwesenheit mehrerer Minister, der Delegierten der christlichen Arbeiterschaft usw. einen mehrtägigen Kongress ab. In ihren Entschliessungen verlangten die Arbeitgeber: Obligatorische Fachkurse für die jugendlichen Arbeitslosen; Annahme des Gesetzesvorschlages von Senator P. Rutten betreffend das Verbot der beruflichen Tätigkeit der verheirateten Frau; Schutz der belgischen Arbeiter gegenüber den Ausländern; Abschaffung der Aemterkumulation; Pensionierung mit 60 Jahren; Steuererleichterung im Verhältnis der beschäftigten Arbeiter; strikte Durchführung des Achtstundentages; Durchführung grosser nationaler Arbeiten; Arbeitsbeschaffung, die der Arbeitslosenunterstützung gleichwertig ist; Einführung der schichtenweisen Beschäftigung; Umschulung der industriellen Arbeitslosen für die Landwirtschaft.



## Aus Central-Verein und Central-Stelle.

Das zu unserer grössten Schande ohne Glauben, ohne Hoffnung, ohne Heimat, jeder Menschenswürde beraubte Proletariat, vom Kapitalismus ins Leben gerufen, glaubt nur darum nicht, weil es nichts mehr zu hoffen hat.

Ottokar Prohaszka,  
verst. Bischof von Stuhlweissenburg.

### Der C. V. und dessen Beschäftigung mit der Sozialen Frage im Jahre 1900.

Wie verhältnismässig früh, für unser Land, der C. V. bemüht war, die Aufmerksamkeit der ihm angeschlossenen Vereine wie seiner Mitglieder auf die sozialen Probleme hinzulenken, beweist ein von der 45. Generalversammlung im Jahre 1900 zu Peoria, Illinois, angenommener Beschluss:

„Da das Verlangen einer wirksamen Tätigkeit unsererseits in Bezug auf die soziale Frage sich immer ernster bekundet, und da wir in dieser Beziehung gewiss auch eine Pflicht haben, so empfehlen wir, dass ein Komitee, bestehend aus drei Laien und zwei Priestern, ernannt werde, das im Laufe des Jahres eine Liste der empfehlenswerten deutschen und englischen Bücher, Zeitschriften und Broschüren über diese Frage zusammenstellen und bis zur nächsten Versammlung veröffentlichen soll, damit sowohl die einzelnen Vereine sie für ihre Bibliotheken als auch einzelne Mitglieder zum Privatstudium sich anschaffen können.“

Nicht allzu lang nach Vertagung der Versammlung veröffentlichte der damalige Präsident, Nicholas Gonner, gemeinschaftlich mit Peter J. Bourscheidt, als Generalsekretär, eine Liste einschlägiger Druckwerke, die allen Verbänden und Vereinen und ausserdem auch den katholischen Blättern zugestellt wurde. In dem Begleitschreiben heisst es u. a.:

„Da die neueste Enzyklika des Hl. Vaters abermals die Katholiken der Welt zur 'sozialen Aktion' auffordert, so bedarf es wohl keiner weiteren Begründung des Bestrebens des Central-Vereins, die Katholiken der Vereinigten Staaten über die soziale Frage aufzuklären.“

Die Liste der „zuverlässigen Quellen für das Studium der sozialen Frage“ führt fünfzehn Zeitschriften, eine ganze Reihe populärer Schriften und acht grössere Werke sozialpolitischen Inhalts an. Sie war, wie in dem angeführten Schreiben mitgeteilt wird, „von einem hochw. Jesuitenpater zusammengestellt worden;“ wahrscheinlich war dies der in Buffalo tätige Pater Hermann Maeckel.

Diese Bemühungen mögen keine alzu reichliche Frucht getragen haben. Vergebens waren sie jedoch keinesfalls. Gründung der C. St., unsere Studienkurse, „Central-Blatt and Social Justice“ — dies alles wäre nur ein Schlag ins Wasser gewesen ohne die erzieherische Vorarbeit, die im C. V. längst geleistet war, ehe andere kathol. Gruppen hierzulande auch nur daran dachten, sich mit der sozialen Frage zu beschäftigen. Wenn die Katholiken unseres Lan-

des sich gegenwärtig als ungenügend vorbereitet erweisen für die Werke der Kathol. Aktion — wir weisen dafür auf den in der „America“ vom 10. November erschienenen Aufsatz „Catholic Chocolate Eclairs“, von P. Paul L. Blakeley, S.J., hin — so tragen andere, und nicht wir Katholiken deutschen Stammes, dafür die Schuld. Man wollte lange nichts von einer Sozialen Frage in Amerika wissen; man warf uns vor, wir sähen Gespenster deutscher Herkunft. Heute schwärmt ein grosser Teil des kathol. Volkes für die aufreizenden Ansprachen des Rev. Coughlin, unfähig, mit den grossen Gedankengängen der päpstlichen Rundschreiben ernstlich sich zu beschäftigen. Darin liegt eine Gefahr für die Zukunft, deren Erkenntnis man sich nicht verschliessen sollte.

F. P. K.

### Not einer Waisenanstalt in Bulgarien.

Unter den deutschen Kolonisten in Bulgarien wirken seit Jahren neben Passionisten deutsche Benediktinerinnen. Diese betreuen die Schulen und Waisenanstalten.

Nachdem der Krieg und seine Nachwirkungen diese deutschen Ansiedlungen schwer belastet hatte, besserte sich deren Lage im Laufe der letzten Jahre. Doch die weitverbreitete Dürre des vergangenen Sommers verursachte nun neue Notstände, schreibt uns die ehrw. Priorin Emanuela Weber, O.S.B., von dort:

„Sie wissen ja zur Genüge aus den Briefen meiner Vorgängerin und des guten Pater Krings selig, wie sehr unsere Schwestern immer mit Not und Armut zu kämpfen hatten. Allein unser Kloster und Waisenhaus war vielleicht noch nie in einer solch bedrückten Lage, wie es nun der Fall ist.“

In folgendem erklärt uns die ehrw. M. Emanuela die besonderen Umstände der gegenwärtigen Notlage:

„Trotzdem die letzten 3, 4 Jahre die Almosen fast vollständig versiegten, gelang es uns mit Gottes Hilfe, der den Fleiss und Schweiss unserer opferwilligen Schwestern bei der Feldarbeit mit verhältnismässig guten Ernteerträgen lohnte, uns durch die schwierige Lage zu arbeiten. Dieses Jahr jedoch prüfte uns der liebe Gott mit einer Missernte. Getreidebedarf ist kaum zur Hälfte gedeckt, Kartoffeln ernteten wir fast keine, Mais auch nur ganz wenig. Nun steht der Winter vor der Tür: Getreide, Kartoffeln, Brennmaterial, Futter für das Vieh soll gekauft und Pacht und Steuern gezahlt werden. Die Kasse ist aber leer und wir haben auch gar keine Aussicht, woher eine Hilfe kommen soll, denn aus dem wirtschaftlich ganz verarmten Deutschland ist gar keine Hilfe zu erwarten. Dabei mussten wir in den letzten Wochen wegen unaufschiebbaren Reparaturen am Hause und zum Einkauf der allernotwendigsten Lebensmittel für 70 Personen [die Mehrzahl Waisenkinder] schon 50,000 Leva Schulden machen, das sind ca. 600 Dollar.“

Glücklicherweise war die C. St. in der Lage, \$50 nach Zarevbrod gelangen zu lassen, dank der Freigebigkeit eines Wohltäters in Texas, der uns jährlich eine grössere Summe zur freihändigen Verwendung übergiebt. Diese Gabe halten wir stets in Reserve und verwenden sie



nur in Fällen, einen deren wir hiermit zu Kenntnis weiterer Kreise bringen, in der Absicht, auf die Tragik der gegenwärtigen Weltlage hinzuweisen. Ist doch die Not heute international. Wo ist nun die Kraft und der Einfluss jenes Liberalismus, der sich einst so anmassend gebärdete und behauptete, er habe ein goldenes Zeitalter herbeigeführt, Kummer und Not gebannt, und bereits hier auf Erden den Menschen ein Paradies bereitet ohne Gott und Kirche!

### Aus unserer Missionspost.

Wer eines Scherfleins Herr ist, sei es an Geld, Gold in der Gestalt von alten Schmuckstücken, oder auch alten Briefmarken, sollte diese Dinge den Missionen zum Opfer bringen. Wie weit die Not gediehen ist, verraten folgende Stellen aus dem Schreiben eines Apostol. Präfekten im fernen Osten, der sich unterm 5. Oktober mit folgender Bitte an die C. St. wandte:

„Es tut mir leid, wieder mit einer Bitte kommen zu müssen. Falls Sie Messintentionen zur Verfügung haben, möchte ich Sie sehr darum bitten. Ich muss nämlich durch Messstipendien für den Unterhalt der Pateres, die an unserer Höheren Schule tätig sind, aufkommen. Dafür bedarf ich monatlich wenigstens 100 Intentionen. Es würde für uns eine grosse Hilfe sein, wenn Sie uns eine Anzahl Intentionen verschaffen könnten. Der Unterhalt unserer Missionswerke fällt uns ohnehin in dieser schlimmen Zeit so schwer. Es kommen fast gar keine Missionsgaben mehr ein. Selbst die jährliche Zuwendung des Päpstlichen Missionsvereins, die sonst immer im Juli eintrifft, ist bis jetzt noch nicht hier und wir besitzen auch noch keinerlei Nachricht.“

Aus einer Ortschaft im Kreise Sintai, südöstlich der Stadt Taian, die besonders viel unter dem Räuberunwesen zu leiden hatte, schreibt uns nun P. Bernard Waechter, O.F.M., dem dieses Gebiet jüngst zur Missionierung übergeben wurde:

„Seit Ende August bin ich in den Kreis Sintai übersiedelt. Wir haben ein reichlich grosses Gehöft als Residenz erworben. Aber die Gebäude waren in einem sehr ärmlichen und zerfallenen Zustande, da sie seit dem Räuberüberfalle 1930 unbenutzt standen. Eine ganze Seitenflucht von Häusern wurde von Räubern niedergebrannt, und die Trümmer sind bis heute noch nicht weggeräumt. So muss man hier ganze Pionierarbeit machen, denn es liegt viel im Argen. Ein Laienbruder der Mission von Tsinan hilft mir beim Aufräumen. Ich hoffe, dass wir bis Mitte November so weit sein werden, eine kleine Katchismusschule aufmachen zu können.“

Diese Aufräumarbeiten verursachen nicht nur bedeutende Unkosten, sondern verhindernden Pater Bernard bisher, den Kreis zu bereisen und zu predigen. Dennoch empfing er bereits aus einer ganzen Reihe von Dörfern Anmeldungen. Daher lebt er der Hoffnung, „dass der Glaube in diesem bisher etwas vernachlässigten Kreise umso mehr aufblühen werde.“ Es sei notwendig, für Lehrer und Katechisten zu sorgen; dazu bedarf der Missionar unserer Hilfe.

Während die Bolschewisten in Moskau un-

umwunden zugeben, dass eine ganze grosse chinesische Provinz rot sei — sie veröffentlichten sogar ein Buch darüber — weiss man in unserem Lande so gut wie nichts davon. Schwer hat unter den Roten die Apostol. Präfektur Tingchow gelitten, deren Missionen den deutschen Dominikanern anvertraut sind. Mitte Oktober schreibt uns der hochwst. Apostol. Präfekt Egbert M. Pelzer, O.P., von dort:

„Die politische Lage scheint nun vor der Krise zu stehen. Der Endzipfel unserer Mission, wo wir uns bisher unter dem Schutze des kantonesischen Militärs aufhalten konnten, bot ja gewisse Sicherheit. Nun aber geht Nanking entschieden gegen die Roten vor, die den grössten Teil meiner Präfektur noch immer besetzt hielten. In den letzten Tagen sollen die schwersten Kämpfe bei meiner noch nie gesehenen Hauptstadt Tingchow stattgefunden haben und die Roten tüchtig geschlagen worden sein.“

Trotz Hindernissen fanden die Missionare und Missionarinnen Arbeit genug. Im gleichen Schreiben heisst es unter anderm:

„Seit Ende August habe ich auch wieder 3 Schwestern hier in Wuping, wo ich in meiner Schule ein Lazarett eingerichtet habe für die armen Flüchtlinge aus meinem Nordbezirk und aus Kiangsi, die an Typhus und Dysenterie zu Hunderten überall dahinstarben. Wir haben bisher etwa 50 aufgenommen, wovon 20 gestorben sind. Alle bis auf einen haben noch die Nottaufe empfangen. Auch der eine war soweit vorbereitet, starb aber unerwartet schnell weg. Ausserdem betreuen die Schwestern an der Pforte täglich noch gegen 100 andere Kranke.“

Die Schwestern müssten grosse Opfer bringen, versichert der Apostol. Präfekt; sie müssten sich mit einem Unterkommen begnügen, das weder gegen Hitze noch Kälte irgendwelchen Schutz biete. Daher fühle er sich trotz der strengen Divisensperre gezwungen, baldigst wenigstens einen Teil ihres abgebrannten Hauses wieder aufzubauen. Die erwähnte Divisensperre macht es uns zur Pflicht, uns der davon betroffenen deutschen Glaubensboten in aller Welt wieder besonders anzunehmen.

### Dr. Peter J. Latz, Gregoriusritter.

In gegenwärtiger Zeit sollte jeder katholische Arzt ein Laienapostel sein. Dr. Peter J. Latz, der seit vierzig Jahren als Mediziner in Chicago tätig ist, ist es auch in der Tat. Daher ist die ihm gewordene Ehre, vom Hl. Vater durch die Verleihung des Ritterkreuzes des St. Gregoriusordens ausgezeichnet zu werden, so verdient. Seine Freunde und Patienten wissen, welch grosser Aufopferung er fähig war — er zog sich vor mehreren Jahren von der Praxis zurück — und mit welcher Gewissenhaftigkeit er seinen so schweren Beruf ausübte. Seine Eminenz, Kardinal Mundelein, sprach daher vielen aus dem Herzen, als er am 23. Oktober in der Kapelle des Alexianer-Krankenhauses zu Chicago bei Ueberreichung des Ordens auf die edlen Eigenschaften des Hrn. Dr. Latz hinwies.

Auch dies sei gesagt: Dr. P. J. Latz verkörpert die besten Eigenschaften des deutschen Volkes, dem er



entsprungen: Treue, Gewissenhaftigkeit, Pflichtgefühl. Der C. V. schätzt es sich zu Ehre an, ihn unter seine beiträgenden Mitglieder zu zählen.

### † Msgr. Peter L. Biermann.

Ungern sieht man zu gegenwärtiger Zeit, die uns vor so schwere Fragen sittlich-religiöser Art stellt, einen Priester, wie den am 9. November verstorbenen Msgr. Peter L. Biermann, aus dem Leben scheiden. Er hat nie viel von sich reden gemacht; in dem ihm zugewiesenen Felde priesterlicher Tätigkeit wirkte er wie der gute Hirte, der die ihm anvertraute Herde gewissenhaft und sorgfältig betreut.

Was Ausdauer und Festigkeit der Gesinnung betrifft, war Msgr. Biermann, geboren am 10. Dezember 1863 in der Provinz Paderborn, ein echter Westfale. Der Gesinnung nach war er weniger knorrig, als es die Art dieses Stammes fordert. Er war ein Mann der milden Macht. Seit fast vierzig Jahren war der Verstorbene Pfarrer der St. Nikolaus-Gemeinde zu Süd-Evanston bei Chicago. Dorthin zog er alsbald Franziskaner-Schwester, weil, bei grosser Entfernung von Krankenhäusern in Chicago, eine Anstalt dieser Art in jenem Teile Cook County's ein Bedürfnis war. Heute liegt St. Francis Hospital inmitten eines dichtbevölkerten Stadtgebietes, und wo anfangs eine ältere Villa als bescheidenes Krankenhaus diente, dehnt sich nun ein ganzer Gebäudekomplex aus. Msgr. Biermann, Geistlicher Rat und Bücherzensor der Erzdiözese Chicago, beteiligte sich öfters an den Generalversammlungen des C. V. und brachte der C. St. reges Interesse entgegen.

### Miszellen.

Der Rückgang der deutschen katholischen Presse in unserem Lande macht sich auch der C. St. fühlbar, indem wir längst nicht mehr genügend Monatschriften erhalten um alle auf unserer Liste stehenden deutschen Missionare Uebersee mit Lektüre versehen zu können. Dabei sind diese uns so dankbar für die ihnen wannimmer möglich bandweise zugeschickten Zeitschriften. Aus Paishui, in China, schreibt uns zu. B. ein tiroler Franziskaner:

„Danke von Herzen für die Sendung der so willkommenen Lektüre, bestehend aus den Heften des 'Armen-seelen-Freund'. Die vorige Sendung erhielt ich auf der Flucht vor den Kommunisten in Kiyang.“

Mit einem durchaus würdigen Programm beging der Cincinnati Kolpingverein am 28. Oktober sein zehntes Stiftungsfest. Eingeleitet wurde die Feier mit einem levitierten Hochamte in der St. Franziskus Kirche; Celebrant war hochw. P. Provinzial Maurice Ripperger, O.F.M., die Festpredigt hielt hochw. P. Dr. Robert Hammer, O.F.M. Den Beschluss bildete eine Festmahlzeit, an dem sich der hochwst. Erzbischof John T. McNicholas, O.P., beteiligte. Kolpingchor und -Orchester zeichneten sich bei dieser Gelegenheit aus.

Als besonders erfreulich möchten wir hervorheben den guten Geschmack, der sich bei der Auswahl sowohl der Orchesterstücke als auch der Lieder bekundete.

Nur zu oft lassen die Programme katholischer Veranstaltungen den Einfluss jenes ästhetischen Empfindens vermissen, das überall dort vorhanden sein und sich betätigen sollte, wo unsere Religion den Ton angiebt.

Der um die Förderung der Kirchenmusik in unserem Lande so verdiente P. Ludwig Bonvin, S.J., beging am 21. Oktober zu Buffalo den 60. Jahrestag seines Eintritts in die Gesellschaft Jesu. In der Ausgabe der "Aurora u. christl. Woche" vom 26. Oktober feiert ihn deren Schriftleiter als „diesen ältesten Mitarbeiter der "Aurora" und treuesten Vorkämpfer der Ehre des deutschen Volkes, Liedes und Geistes", und als die „sicht- und hörbare Verkörperung der erfreulichen Tatsache:

Nicht festgebannt an Deutschlands mächt'ge Eichen,  
an deutsche Erde ist der deutsche Geist!  
Er soll der hohen, ew'gen Sonne gleichen,  
die segenbringend eine Welt durchkreist.  
Gruss, Brüder, die entsprosst in Alpengründen  
und die gekommen von dem Strand des Rheins!  
Mit Ehren kann es Father Bonvin künden:  
Im deutschen Geist und Herzen sind wir eins!"

Pater Bonvin ist von Geburt Schweizer; für seine Verdienste um die Kirchenmusik verlieh ihm die Universität Würzburg im Jahre 1923 den Doktor der Theologie honoris causa. Für das "Central-Blatt" lieferte der Jubilar vor etlichen Jahren eine Liste religiöser Volksgesänge zum Gebrauch für unsere Vereins- und Generalversammlungen.

Unsere Laien klagen zuweilen, in den Kirchen einstmals deutscher Pfarreien werde das Deutsche zu stiefmütterlich behandelt. Wie stiefmütterlich Laien deutscher Abstammung die alten Pfarreien behandeln — ja, davon spricht man nicht.

In Boston besteht eine einzige deutsche Gemeinde; ganz gleich, in welchem Teile der Stadt oder welchen Vorstädten ein Deutscher dort wohnen mag, er besitzt das Recht, sich der Hl. Dreifaltigkeits-Kirche in Alt-Boston anzuschliessen. Das bedeutet natürlich Unterstützung der Gemeinde. Das Oktoberheft des "Monatsboten" berichtet nun über die vorbildliche Treue, die die jüngst verstorbene Frau Louisa Ohaus der Pfarrei bewahrte:

„Louisa Ohaus, eine geborene Wellbrock, legte als Kind, und später als Jungfrau, jeden Sonntag ein oder zweimal den Weg zur Kirche, fast eine Stunde weit, zu Fuss zurück. Als Kind war das ausserdem ihr Schulweg täglich. Vor mehr als zwanzig Jahren zog sie mit ihrem Gatten nach Gloucester; trotz der weiten Entfernung, mehr als vierzig Meilen, hielt sie treu zur deutschen Kirche, wiewohl sie diese nur einige mal im Jahre zu besuchen vermochte. Jeden Monat jedoch sandte sie ihren Beitrag und nahm stets das grösste Interesse an allen Angelegenheiten der Gemeinde. Zu gleicher Zeit war sie ein opferwilliges, tätiges Mitglied der Pfarrei zu Gloucester. Sie wurde von der deutschen Kirche aus, der sie so treu ergeben war, begraben, tief betrauert von ihrer Familie und Freunden, die manche Züge ihrer opferwilligen Nächstenliebe erzählen.“